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CANADIAN JEWISH REVIEW

VOL. XLV GARDENVALE QUEBEC APRIL 5, 1963 No. 27

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Passover

1963—5723

The Canadian English-Jewish Weekly

Quebec *The Maritimes* *Ontario*

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At the approach of Passover we present the giving of the Ten Commandments, essence of the Exodus.

THESE ARE THE WORDS WHICH THE LORD HATH COMMANDED

EXODUS, XXXV:1

"In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount."

The children of Israel were about to receive the Ten Commandments. This was one of the three most significant reasons for which the Lord caused the Exodus to take place. The other two were to free the Israelites from Egyptian bondage. And to deliver them to a "Land flowing with milk and honey."

And the Lord said to the children of Israel:

"Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself, Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples..."

"And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet the Lord; and they stood at the nether part of the mount."

"And the Lord said unto Moses: 'Come up to Me into the mount, and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them.' . . . And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights."

"And He gave unto Moses, when He had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of the Lord."

And Mankind received the Ten Commandments. Laws that gave meaning and stature to man's existence. That helped separate man from savagery, and bind one to the other.

Man's progress from savagery has been painful and slow. He has faltered, fallen, and risen. And he may falter again. But his whole existence was forever changed that day at Sinai when he heard, "I am the Lord . . . "

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CANADIAN JEWISH REVIEW

VOL. XLV GARDENVALE, QUEBEC, APRIL 5, 1963 No. 27

THE LONG STEP FROM BONDAGE INTO THE SUN

Professor Theodor Gaster in his book on Passover says: "In the mortuary chapel of Pharaoh Merneptah (1232-1224 B.C.) at Thebes there has been found a black granite stele, set up by that Monarch in the fifth year of his reign, on which is engraved the record of his triumphs over various rebel peoples in the surrounding lands. Among his boasts occur the following significant words: 'Israel is desolate; his seed is no more. Palestine is become as a widow for Egypt'. This shows that the Israelites were already in Palestine, by 1227 B.C. Allowing for the fact that the 'forty years' which the Bible assigns to their wandering in the desert is but a round figure denoting a generation, and allowing also for the fact that the oppression must have taken place under Rameses II (1298-1232), the principal rebuilder of Pithom and Raamses, the Exodus would have occurred at approximately 1250 B.C. Thus, when the diverse strands are woven together, the Exodus of the Israelites from Egypt is seen to be but part of a larger historical tapestry, and what was previously but a blurred image stands out in bright and vivid hues. Romantic, fanciful, even fantastic as it may be, the traditional story of Passover is revealed, at the same time, as one of history's great epics of freedom."

Dr. Isaac Levy, Senior Jewish Chaplain to H. M. Forces, writes that, the stay of the Israelites in Egypt came to a close in what must have been tense, excited hours and moments of suspense and dread. The next day the last of the ten plagues would befall the Egyptians. In the last hours the Israelites were notified to get ready for Passover. The Exodus would take place on the fifteenth day of the spring month, Abib.

On the tenth of that month each family would select an unblemished, male lamb. They would slaughter the lamb on the fourteenth and sprinkle the blood on the doorposts of the house of each Israelite family. They would roast it whole and eat it with unleavened bread and bitter herbs, which tasted of their long, crushing bondage in the land of Egypt. Their instructions included the point that they were to eat their last meal in readiness for departure: "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste".

On the night of the fourteenth of the month, "a night of watchings", the first-born of Egypt, the future of the hierarchy, fell under the last and worst of the ten plagues while the angel of death passed over the homes of the Israelites. Six hundred thousand, and children, fled on foot ("We go with our young and our old"). There were many others, probably prisoners and slaves, who were not Israelites, a "mixed multitude" who were excluded from future celebrations of Passover. Instructions to the people forbade aliens from joining in Passover unless they became circumsized and of the Israelites; (and equal to the "home-born").

As the Egyptian army pursued them where they gathered on the banks of the Red Sea, the waters parted where the sea joined the Great Bitter Lake and the Israelites crossed over. When the Egyptians tried it the waters returned to their course and they disappeared, in six hundred war-chariots, in the torrent. Moses and his people sang the Shirah, "the Song", now in the daily Prayer Book, "I will sing unto the Lord, for He is highly exalted; The horse and his rider hath He thrown into the sea". (Exodus, XV).

Dr. Gaster points to parallels of the story of the Crossing of the Red Sea (The Sea of Reeds). According to Josephus and some Greek historians, when Alexander the Great marched against the Persian forces of Darius, the Pamphylian Sea opened the way. According to the Roman historian, Livy, during the Second Carthaginian War, the god Neptune came to the aid of Scipio the Elder in his siege of New Carthage, by dividing the waters of a canal so that his followers could cross it. In 1495, and in 1645, the waters of the Rhone were driven in the Lake of Geneva for a distance of a quarter of a league "and the inhabitants could go down on dry ground between the bridges and pass from one bank to another". In 1738, when the Russians were fighting the Turks, a strong wind suddenly blew upon the waters of the Putrid Sea, at the northwest corner of the Sea of Azov, forcing the waters back and allowing the Russians to enter the Crimea at the Isthmus of Perekop. Also, there is an eye-witness report that on one occasion the waters of Lake Menzaleh at the entrance to the Suez Canal were forced back by the east wind for seven miles.

Long, long before there was Moses and Egypt there was Joseph and Egypt. Emil Ludwig, in his book, "The Nile, The Life Story Of A River", says: "The Jews, who conquered nothing, and first appeared in the form of a family, who were humiliated, not glorified as they multiplied, and in the end fled from the land that had enslaved them, did more for the name of Egypt than all the nations that invaded and became masters there. A few pages of a book written in a little-known language by its enemies conferred immortality on a people which figures in it only as the oppressor. And all that came about because two particular men conquered the imagination of the world by their minds, without weapons . . . Distant peoples, thousands of generations who know nothing of Rameses, and Amenhotep, know the story of Joseph and Moses in Egypt. Today we know for certain that they lived, and that they lived on the Nile".

Emil Ludwig calls Joseph "the living symbol of the noble Jew. Joseph alone, and Joseph more than any later Jew, would suffice to disarm the enemies of the Jews". He was a good-looking, charming, distinguished youth. He became the shrewd and wary chancellor, the Prime Minister of Egypt, "enriching his king without robbing anybody; perfectly honest, but silent; friendly to all; but always on his guard . . . His character and his character alone can explain his success. Achieved by a foreigner without patronage, without arms, even without specialized knowledge or capacity; it has remained unique in history. For what did Joseph accomplish? Out of the vagaries of the elements, the seven years' failure of the Ethiopian rain and the Nile flood, he made the ruler of the country, faced with revolution and overthrow, owner of the whole land".

He saved Egypt from starvation by hoarding grain during the seven rich years. When famine came his Pharaoh (King) would be the only one selling corn. It came to pass that the people did give him their cattle, themselves, and their land, for food, on the successful speculation of Joseph. Pharaoh called him "Feeder Of The People". Ludwig says in "The Nile": "Joseph was the only man who ever mastered the Nile."

But times changed. A king rose up who knew not Joseph. One, a sadist, if it was Amenhotep II, segregated the Jews in camps, ordered them to make bricks without straw. They were robbed of their rights, kept for generations in bondage, under the lash, and their final extermination was decided on because it was feared that they might join the enemies of the country. The long drawn out abuse of the Israelites made the very word "Egypt" a present synonym for slavery, bondage; inhumanity, and settled over that thankless country a huge blot which is fixed, not erasable, but everlasting, and now freshly discernible today in the breeding ground for anti-Semitism which it appears to be.

When the Israelites were led out of the land of Egypt, the house of bondage, it was not just to free them physically. It was to establish the goal of liberty, and everything in direct reversal of what they had known, and to dedicate themselves to bring it about. As slaves born of slaves they knew the heart of a slave, and were well drilled in bitterness, oppression, and discrimination. This knowledge, however tragic it was, gave them a super-human respect for freedom as the one indispensable ingredient for the growth and inner development of responsibility and maturity for the common good. Only in freedom could they make use of their gifts in their duties to mankind. They would tell it to their sons forever, as ordered, and there would result the ideals of Judaism; to love the Lord, the One God; also the neighbour; and the stranger, thus certifying the emergence of the human family concept.

Passover is the Independence Day of the Jewish people when God gave them their freedom in order for them to grow able to establish reverence for life, liberty and the pursuit of duty among all the peoples of the earth. It commemorates Israel's long step from bondage into the sun, and toward the establishment of the rights of man and all the blessings that inner freedom of heart and mind can unfold.

I.I.c.

THE GHOST AT OUR SEDER

BY RABBI W. GUNTHER PLAUT, OF HOLY BLOSSOM TEMPLE, IN TORONTO, ONTARIO

Every time we Jews sit down at the Seder table and open our Haggadahs, our joyous celebration is marred by an uncomfortable memory. A certain man from the ancient past looks over our shoulder. At first glance his connection with the Seder seems slight. His name appears only briefly and quite incidentally in the story, and if we could, we would gladly overlook his part and get on with the festivities.

But there he is: Joseph, eleventh son of Jacob, Viceroy of Egypt, who was responsible for our forefathers' migration and whose peculiar personality casts a long shadow over the way a twentieth century Jew relates himself to the story of the exodus from Egypt. If this sounds like a riddle, we must apologize. For the riddle lies in this man Joseph.

A strange and troublesome fellow he was and remains. Tremendously capable — no doubt about that! Self-made every inch of the way (with divine assistance, of course, but that is implied in every man's fate), and with all the qualities and deficiencies of character which the rocky road to Egyptian success seemed to require.

To be sure, we don't care to dwell on these negative aspects, or else we might seem like certain belligerent Bible critics to whom all our ancient heroes appear as first-class rogues. They point to Abraham and Isaac palming off their wives as "sisters" and making a fortune in the bargain.

They point to Jacob's escapades and find him particularly wanting in moral judgment; and they have a grand time with Joseph whose life shows indeed lamentable gaps in ethical perfection. We will not argue with these pompous and self-righteous experts who know exactly how the ancients ought to have behaved. Our forefathers do not need our defense.

At the same time it is true that, since we deal with human beings, we must expect shortcomings, and with one of these in the life of Joseph we are especially concerned, for in a strange way, it relates directly to Passover.

I have reference to the way Joseph handled the great famine. The whole matter is told in Genesis 47:13-27. It is a story of foresight and cleverness, of a man in power guiding his people through difficult days. But the tale leaves a bad after-taste. Joseph was a bit too clever and too zealous in behalf of his royal master.

True, he saved Egypt from starvation by using grain stored up during the seven years of plenty. True, also that the people were grateful to the son of Jacob, despite the steep price he exacted from them for his beneficences. For a high price it was!

First it cost them only money; then they surrendered their other possessions; next they ceded their land to Pharaoh and gave up their freeholdership for a state of perpetual tenancy; and finally they sold their freedom for more grain and became indentured serfs. Joseph had them on the horns of a terrible dilemma. It was either death or slavery. He knew that they would choose the latter — and they did.

So perhaps the good Joseph was not so good after all. Is it just our modern sensitivity that makes us uncomfortable when we read of his exploits? Where was his sense of charity, his sense of responsibility? You can turn it as you will, the fact remains that through his manipulation the Egyptian people lost their freedom.

Can we believe, as Thomas Mann did, that Joseph really directed his campaign against the rich feudal gentry? That the people's status was changed only on paper, and that the common folk considered Joseph a sort of superman of amusing cleverness? That they were quite happy — having gotten their bread, keeping their cattle and land (on loan, of course), and having to pay only 20 per cent interest, a small sum as sharecropping rates go? With all due respect to Mann, such an interpretation is not convincing.

Our pious tradition does not do much better. It defends Joseph somewhat petulantly — he *was* Egypt's saviour, wasn't he? — but there is no fervor to the defense. Our forefathers were not totally unaware of his dubious actions. One Midrash, for instance, points to the fact that Joseph was the first of all the brothers to die. Why did the second-to-youngest suffer "premature" death (if one may be permitted to use this expression on a man 110 years old)?

"Dominion buries the ruler," says one source, and another ventures the opinion that Joseph was punished "for being haughty." Furthermore, he was the only one of the twelve brothers whose name was not to be perpetuated by a tribe. Why this discrimination? Why his earlier death? Because he suffered from executive tension? Not likely!

All this came to Joseph because he helped to enslave the Egyptians, and the memory of his all-too-ready assistance lingered on. In fact, one can detect a distinct feeling of guilt in our ancients' attitude toward Egypt: However much they disliked the land of oppression and all it stood for, they were solicitous for it. Had not one of their own ancestors himself helped to cause oppression?

This ambivalent relation to Egypt is a fascinating thing to behold. The negative side needs hardly to be stressed. Bible, Prayer Book, the Haggadah (to say nothing of the Midrash) identify Egypt with all that Israel should avoid. "Do not return to Egypt" is a recurrent warning, to be taken literally as well as figuratively. Egypt deserved the plagues and the oppressor seems to have little right to our mercy.

Yet mercy, compassion, and understanding are precisely what the

(Continued on Page Sixty-Seven)

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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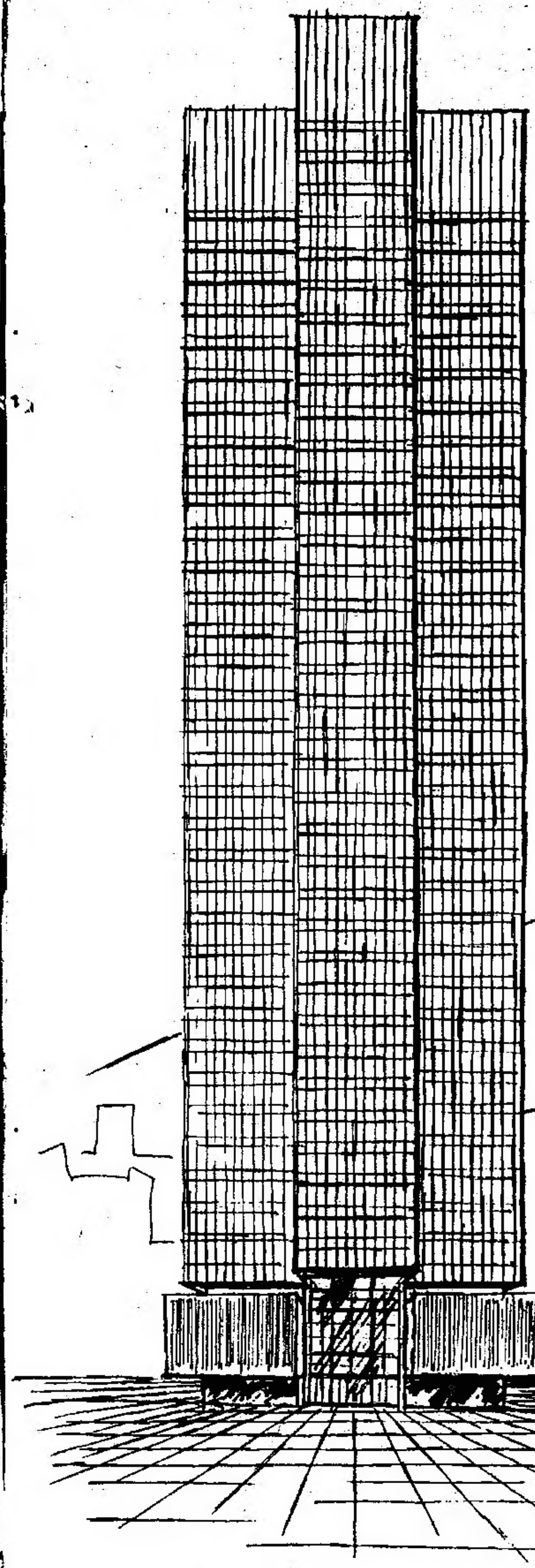

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Viscount Samuel, Statesman, Administrator, And Philosopher, One Of The Most Eminent Liberals Of His Day

The following article is from The London Times:

The Right Hon. Viscount Samuel, G.C.B., O.M., G.B.E., P.C., statesman, administrator, and philosopher, who died on February 5, at the age of ninety-three years, was one of the most eminent Liberals of his day, one of the two surviving members of Campbell-Bannerman's great Liberal administration (the other is Sir Winston Churchill), leader of the Liberal Parliamentary Party during 1931-35, leader of the Liberal Party in the House of Lords from 1944 until 1955, and indeed for the past 20 years or more an elder statesman of Liberalism, as widely respected for his record of public service as for his integrity of political purpose.

He could look back with undiminished pride at the transformation encompassed by those reforms won by the Liberals of an earlier day in which he himself had had so notable a part. Yet, the last thing he would have dreamed of was to rest on his laurels — to live in the past.

His alert and penetrating mind reached ever forward and in old age he pressed for reforms of both Houses of Parliament to make them more truly representative. The well-deserved success he achieved in broadcasting — in which he by no means confined himself to politics — demonstrated the breadth as well as the adaptability of his lucid, profound and ingenious mind.

Of judicious and humane temper, with a commanding grasp alike of principle and detail, Lord Samuel possessed intellectual and organizing abilities of a rare order. As an administrator he was enlightened, flexible, unfailingly thorough. During his first spell of office, as Under-Secretary to the Home Office, he left what was unmistakably his own mark upon the Workmen's Compensation Act of 1906, while the Children Act of 1908, known as "The Children's Charter," was his own conception.

Appointed to the Post Office in 1910, he was afterwards described by a celebrated postal reformer, Sir John Henniker Heaton, as "the greatest Postmaster General England has ever had". First High Commissioner in Palestine (as good a choice as could have been made for that delicate and arduous post), he proved himself, among other things, a conciliator of exceptional quality.

Chairman in 1925 of the Royal Commission on the coal industry, he presented a remarkable and dispassionate report, which was followed, after the dispute in the industry had burst into flame, by the no less remarkable "Samuel Memorandum". Cabinet office was to fall to him once more — in 1931 — though for a brief space only: afterwards the variousness of his public service was not appreciably diminished. All things considered, few of his contemporaries strove to serve the interest of the nation with more transparent sincerity or with greater consistency, ability, and devotion.

As a political leader, more especially as a leader in Opposition in the House of Commons, he must be judged in the light of the disheartening and peculiarly onerous circumstances in which he found himself. Samuel was a wholehearted and uncompromising Liberal at a time when the fortunes of his party were declining rapidly, when the essential missionary labour of Liberalism had indeed been brought to fruition. It is doubtful whether any other leader who had equally felt it his duty to defy the tide of events, seeking to resist the force of world changes which had shifted the entire basis of the country's historic fiscal policy, for instance, would have achieved much more than he; for he fought his position bravely and with unquestionable skill.

Never wanting in subtlety of mind, he had neither the personal magnetism nor the demagogic gifts of some of his contemporaries. Faith in reason, which is perhaps the essence of the Liberal standpoint, he preserved until the last. For the rest, he was by nature steadfast in doctrine, and those Liberals who remained faithful to him felt that with him as leader they knew where they stood, and that the noblest traditions of their party were safe in his hands.

The Right Hon. Sir Herbert Louis Samuel, first Viscount Samuel, of Mount Carmel, and of Toxteth, Liverpool, was born in that city on November 6, 1870. His father, Edwin Louis Samuel, was a banker and was brother of the first Lord Swaythling; his mother, was Clara, daughter of Ellis Samuel Yates.

He came, therefore, of a well known and long established Anglo-Jewish family, which on both sides had settled in Liverpool towards

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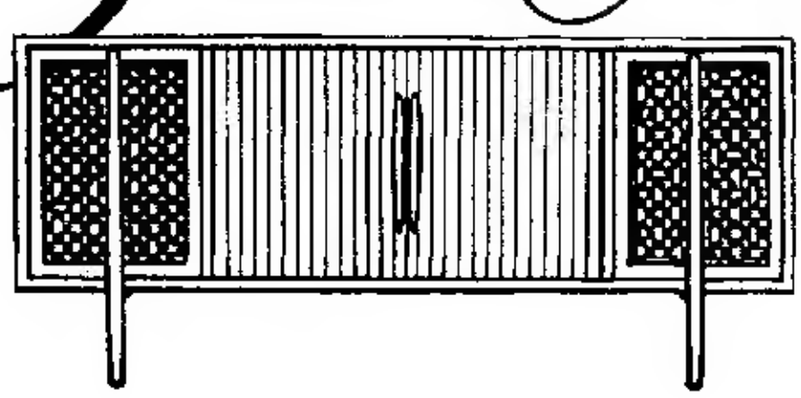

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There is still serfdom in many parts of the world, and those who still suffer from oppression can take comfort from the story of the Passover, and, by their own faith cast off the yoke of slavery and know the blessings of democracy.

A Happy and Joyous Passover

THE TORONTO-DOMINION BANK
Where people make the difference

the end of the eighteenth century. Orphaned at the age of six, and under the guardianship of Lord Swaythling, he was educated at University College School and at Balliol, where in 1893 he took his degree with first-class honours in history. He was elected an honorary Fellow of his college in 1935.

At Oxford Samuel was president of the Russell, the University Liberal Club. From the beginning, it might fairly be said he was a Liberal not least by temperament. On leaving Oxford he became a prominent member of the Rainbow Circle, a small debating society of Radicals and Socialists, of which Ramsay MacDonald was secretary, and was on terms of friendship with Graham Wallas, Bernard Shaw, and other early Fabians. But he was never seduced by the intellectual persuasions of Fabianism.

As an undergraduate he had taken a hand in neighbouring Oxfordshire villages in forming an agricultural labourers' union, and this had drawn the attention to him of the South Oxfordshire Liberals, who in 1895 asked him to contest the seat on their behalf. Defeated, he nevertheless reduced the Conservative majority; defeated again in the "khaki election" of 1900, when the Conservatives swept the country, he brought the majority against him down to 114.

Two years later he was chosen to fight a by-election in the Cleveland division of the North Riding, and was not only returned but succeeded in holding the seat until the Liberal debacle of 1918. Shortly after his election he published *Liberalism: Its Principles and Proposals*, to which Mr. Asquith contributed an introduction and which was of some considerable influence at the time.

Samuel made an immediate impression in the House; his amendment to the Address on the subject of the employment of Chinese in the Transvaal proved the start of a memorable agitation. He was clearly marked for office. On the return of his party to power in 1905 he became Under-Secretary to the Home Office, where in the next four years he brought a humane purpose and striking administrative efficiency to a large and varied volume of legislation.

His success with the Children Act of 1908 was recognized, in the following year, by his promotion to the Cabinet as Chancellor of the Duchy of Lancaster and, a year later still, by his appointment as Postmaster General.

In this office, too, his record was outstanding. He effected a considerable reduction in cable rates, was responsible for the much criticized nationalization of the telephone service, and secured greater Post Office efficiency by, among other things, recognition of the postal trade unions. Not less notable, perhaps, than these services to the administration was the assistance which Samuel gave in the preparation of the Budget of 1909 and of the financial part of Asquith's Home Rule Bill.

In 1914, having latterly been occupied with preparing a housing and town-planning programme and with a new system of local rating, he was transferred, as successor to John Burns, to the Local Government Board. There he almost at once became responsible for the reception of the vast number of Belgian refugees who poured into England.

On the formation of the Coalition in May, 1915, he returned for a time to the Post Office, but in the following year, on the resignation of Sir John Simon, he crowned an unbroken spell of 10 years of office by becoming Home Secretary. The circumstances of that office in 1916 were difficult and delicate, but Samuel showed excellent judgment and good sense. He did not hesitate, although Lloyd George pressed him to stay, to follow Asquith into political exile in December — a step in strict accord with every principle he had professed and one which was to be decisive for the rest of his political career.

He continued actively to support the war effort, and in 1917 and 1918 did valuable work as chairman of the Select Committee of the House of Commons on National Expenditure. It was at this period, too, that he wrote a widely circulated statement of the British case under the title of "The War and Liberty".

Rejected in 1918 by the electors of the Cleveland division, for which he stood as an Independent Liberal, he bore his disappointment with philosophy. Early in 1920 he was asked by Lord Allenby to visit Palestine, which was then under military administration, and to advise upon questions of administration there.

The sequel, a few months later, was his appointment as first High Commissioner to that country — a position of supreme difficulty which he was to fill for five years with the highest distinction. His initial task was to establish a civil administration in Jerusalem; his next to set it working smoothly. Wisely he sought to enlist all the supplementary aid he could.

When he left Palestine Samuel had achieved vastly more in the way of order and prosperity for the country than had seemed possible. On the one hand, agriculture, industry, and commerce all gave promise of continued steady expansion; on the other, no opportunity had been neglected of promoting a spirit of harmony, of effective practical cooperation, between the different religious communities in the Holy Land.

Almost immediately on his return to England Samuel agreed to turn his mind to the most intractable industrial problem of the day by accepting the chairmanship of the Royal Commission on the coal industry. Its report, which rejected nationalization but argued for thoroughgoing reform, is thought to have been largely of his own writing, and certainly that remarkable document bears unmistakable evidence of his personal qualities of lucid analytical statement and balanced decision.

(Continued on Page Seventy)

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A NEW CHAPTER, A DRAMATIC CHANGE IN CANADIAN IMMIGRATION POLICY

REPORT TO THE UNITED HIAS SERVICES CONFERENCE IN GENEVA

BY DR. J. KAGE, OF MONTREAL, NATIONAL EXECUTIVE DIRECTOR OF THE JEWISH IMMIGRANT AID SERVICES (J.I.A.S.)

My report today, will be related to the theme, "Changes And Challenges", as it applies to Canada. I will stress primarily the general immigration aspect. The Canadian immigration policy since the end of the Second World War has been dominated by the pronouncement that the late Prime Minister of Canada, W. L. Mackenzie King, made on May 1, 1947. This statement promulgated that:

1. It was the aim of the government to build up the Canadian population by immigration as well as by natural increase; 2. Immigrants should be admitted only in accordance with the rate that they could be absorbed; 3. The flow of immigration must not make any fundamental alterations in the character of the Canadian population; 4. It was not a fundamental right of any alien to enter Canada.

The immediate result of this policy had been the widening of immigration to fill the expanding needs of the Canadian post-war economy and partly to fulfil Canada's international obligations towards refugee resettlement. Statistically, the ebb and flow of immigration since 1947 presented an increasing number of admissions which reached its peak in 1951, when 282,164 immigrants entered Canada. Then a decline set in. In 1961 only 71,689 were admitted and 1962 is likely to be on the same level.

Thus the years 1961 and 1962 were the lowest points in admissions since the end of the Second World War. This in itself would be a dubious distinction, were it not for the fact that 1962 will also go down in history as the eve of a new immigration policy of Canada. For the past few years the Canadian government has given a great deal of attention to revisions in the Immigration Act. These revisions are still pending. However, in the meantime, probably as a stepping stone, the government had introduced new immigration regulations which came into effect on February 1, 1962. These were described by the Hon. Ellen Fairclough, Minister of Citizenship and Immigration, as being of a "global concept". The significance of the new regulations was explained by the Minister in the House of Commons and in other public pronouncements.

The core of Canada's immigration policy is contained in the section of the regulations which set forth the admissible classes of immigrants. These classes are set out in Section 31 of the new regulations and were formerly covered in Section 20 and 21 of the old regulations, which provided for the admission of unsponsored immigrants of two relatively narrow categories.

The first category included British subjects by birth or naturalization in the United Kingdom, or the old Commonwealth countries, and citizens, by birth or naturalization, of France, Ireland, and the United States. These had been required to be in possession of sufficient means to maintain themselves until they secured employment.

The second category covered citizens of Western European countries and refugees from Europe, selected by the Department to come forward for placement in employment or self-establishment in agriculture, business, or industry.

It was not generally appreciated, the Minister stressed, that, under these old regulations, qualified persons from countries other than those listed in these two categories were barred from Canada, whatever their qualifications or status might have been.

The most sweeping changes made by the new regulations concern the unsponsored category. Stress is now laid on the particular qualifications which an unsponsored immigrant must have in order to become established in Canadian society. In other words, an unsponsored applicant is now able to qualify entirely on his own individual merit, but a successful applicant must possess a skill or training that will enable him to fit into the Canadian economic and social structure.

The Minister singled out two factors which had influenced the government in adopting the global

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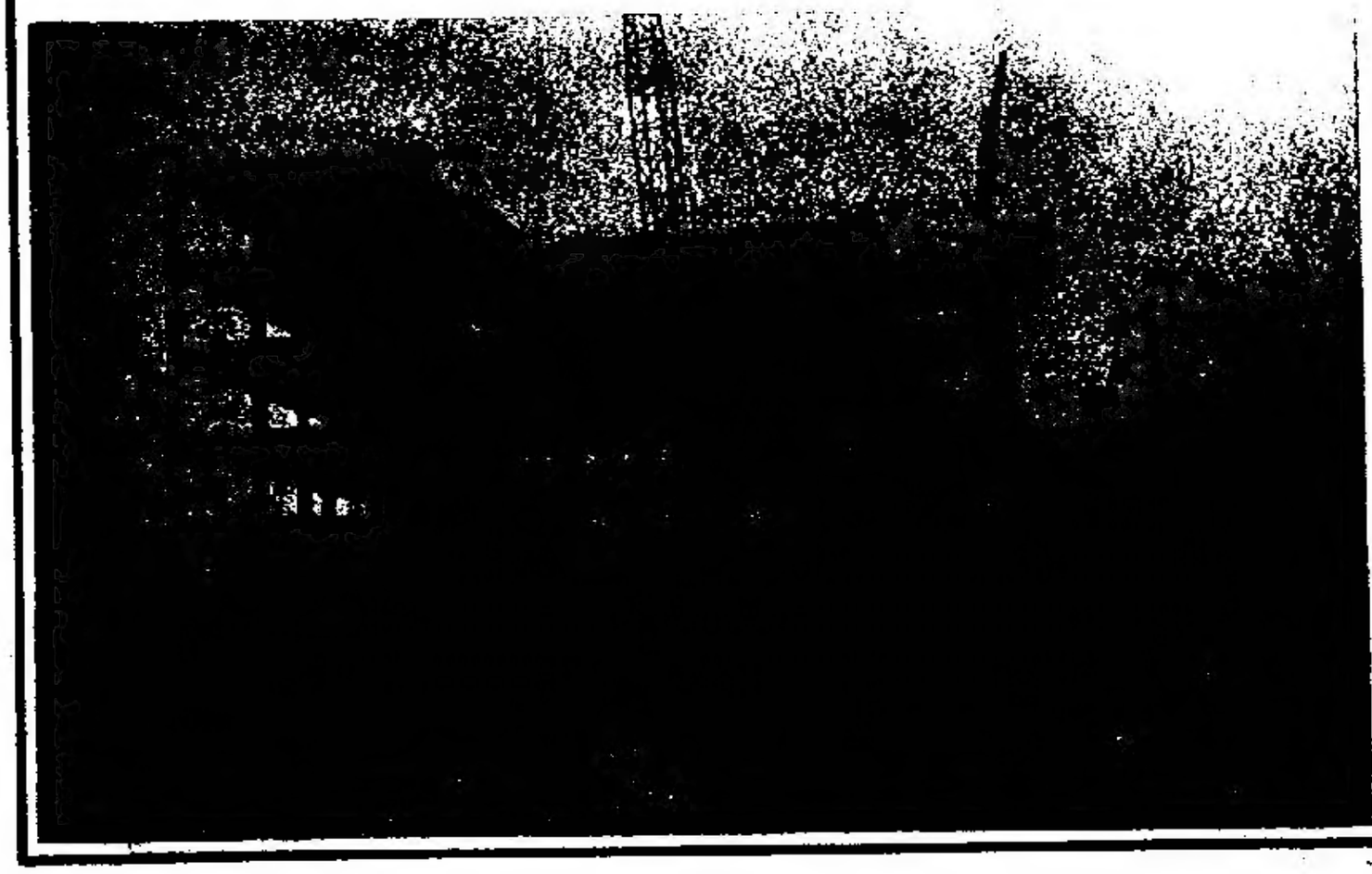

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concept of immigration. She stated that, although there was in the old regulations no specific reference to restrictions on admission by reason of race, colour, or creed, allegations from various sources, in Canada as well as outside, were frequently being made that discrimination did in fact exist because of citizenship or geographical requirements. In order to resolve any possible question on that score, and in recognition of the rapidly-changing world situation today, the regulations had been amended to remove any possible implication of preference based on origin.

A second factor which had a bearing on the decision to adopt a global policy of immigration was the drying up of traditional sources of skilled workers. The tremendous upsurge in economic growth throughout Western Europe resulted there in an acute shortage of labour. In view of these changing conditions in Europe, it was felt that to open Canada's doors to qualified persons from other parts of the world would be a sensible step.

Last year, in my report to the U.H.S. Conference and in other public statements, I suggested that, though Canada suffers from unemployment, there appears to be at the same time, a shortage of skilled workers; hence, in immigrant selection, emphasis is placed on occupational preference. However, I stressed that care must be taken as to the interpretation of what constitutes "skill".

It would be a very grave error, I feel, if too narrow an interpretation confining the definition of skill to mechanical trade proficiency or manual dexterity were to be applied in the selection of immigrants. These criteria would not only be unjust but basically wrong. A narrow application of the concept of "skill" would not only rule out the unfit, the unskilled, but might also rule out the best simply because they do not have a skill listed as being in short supply in Canada.

Employment vacancies may indicate the need for carpenters, bricklayers, shoemakers, and candlestick-makers; they do not list, however, such "skills" as ingenuity, deftness, cleverness, life experience, proficiency, adeptness, and other attributes of a subtle nature. When dealing with immigration, I feel, the concept of skill must include those psychological attributes, the motivations, which the potential immigrant may show as a good settler.

As if in reply to my statement, and for all I know, it might be an actual response to it, the Minister assured that the application of the new regulations would avoid dogmatism as to what constitutes skill. Standards of skill and education would not be applied, the Minister assured, in a narrow, bureaucratic sense but would be balanced against the qualities of and the opportunities available in Canada for persons with similar qualifications. This stress on the potential immigrant's ability to establish himself in Canada is a key point.

As to the extent of potential immigration and the fear expressed by some segments of Canadian society that Canada might be flooded with undesirable types of people who could cause disruption in the labour force and economy, the Minister stated that immigration to Canada would not be uncontrolled but linked directly with our country's needs.

Apart from extension in the admission of unsponsored, skilled, immigrants, a second area of change pertains to the admission of close relatives. The categories of relatives to be admitted from various countries of Europe, including Turkey, and such countries as Israel, Lebanon, Egypt, and the Americas, remained unchanged. The old regulations limited the admission of relatives from other parts of the world to certain categories. These categories were a husband or wife, an unmarried child under 21, a father over 65, and a mother over 60 years of age.

The new regulations have broadened the categories in this latter group. In addition to the spouse and unmarried children under 21, Canadian residents may now sponsor a father or mother of any age as well as grandparents and female fiancees. Furthermore, a Canadian citizen may sponsor sons or daughters of any age, whether married or single, as well as a son-in-law, or a male fiancé who possesses the necessary financial resources. Married immigrants in the last category may bring forward their spouses and unmarried children under 21 with them. These extensions provide for the reunion of families from Asia and the Middle East in particular on a broader base than has ever been the case in the history of Canadian immigration.

Refugees will not be ignored. Canada can certainly be proud of its record of refugee admissions. "This interest will continue. Under the old regulations", said the Minister, "the admission of refugees was limited to those from Europe, but now refugees from any part of the world who can meet our requirements of skills and education are admissible. I might say that here again our new regulations are sufficiently flexible to permit us to exercise some discretion in favour of these unfortunate people".

Another, perhaps more philosophical note, should be added. The revised regulations, according to the Minister, have been guided by the Canadian Bill of Rights, which guarantees to all Canadians, without discrimination by reason of race, national origin, colour, religion, or sex, certain basic human rights and fundamental freedoms. The emphasis has been placed on

(Continued on Page Sixty-Eight)

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PASSOVER TEACHES ABOUT FREEDOM AND MAN'S OBLIGATIONS IN A FREE SOCIETY

BY RABBI H. LEONARD POLLER, OF TEMPLE BETH SHOLOM, IN MONTREAL

Passover is a realistic holiday. It has nothing to do with fantasy. It breathes life. It is contemporary in every age. It has a message for all people. It is deeply rooted in human soil, yet its branches extend to the heights as standards for observance.

Jewish tradition considers Pesach the festival of freedom, par excellence. It teaches correctives of life's social processes with directness and simplicity. It illustrates its lessons with picturesque symbols which are worth thousands of words. Its words have a clarion ring when spoken.

The "time of remembrance of our going forth from Egyptian bondage to freedom" portrays lessons which ridicule sham, rebel against anarchy, reject tyranny, resent hate, and revile any reduction of man's humanity. Passover has a maturity to it which commands respect. It is historic and humane, searching and instructive. Even the indifferent can't help but be drawn to its powerful message.

The Seder service provides a magnificent setting for the reenactment of the movement from slavery. A family group links itself with the past as they gather to review the events in words, songs, and symbols. They have readiness to accept the wide-ranged, dramatic portrayal. There is an intimacy of humanity. Children are as important as adults. Their participation is provided for. Each physical object of the holiday characterizes an ideal. Everyone sees the symbols and derives some meaning for life.

The Haggadah is the symbol of our people's attachment to history. It reminds us to recount the past, to remember our people's humble beginnings. We realize that the loom of history weaves a tapestry which contains the fabric of every age. It throws together the threads and ingredients of brightness and dreariness. It urges empathy. "Consider yourself as though you, too, were redeemed from Egypt", it pleads. No age is excluded from the responsibilities of achieving freedom anew. "He who forgets his history is destined to relive it".

Matzoh, the symbol of affliction, speaks of the restrictions imposed upon a people who would freely associate with all men. Restrictions against meeting new people, against an "integrated" society, never allow the society to rise above its lowest level of achievement. The "exclusive" places which keep people "out", deprive society of its natural growth.

Passover bids hospitality. "Let all who are hungry come and celebrate the Passover". It gives a pattern for the poet who wrote:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in."

And we can all be "poets" in living with our fellowman.

Parsley symbolizes the freedom of nature. It shows nature as dependable. The process of nature is an orderly one. In springtime there is regrowth. After the bondage of winter, the verdant brightness of new life sprouting forth is evident everywhere. Nature is part of God's handiwork. We can depend on it. Man has the opportunity to explore its contents, to gain insight into its secrets.

He removes the veil of the unknown through scientific studies, because the pattern of nature is sure. With his capacity to help advance the process of evolution by his cooperation in searching through the depths of nature, man has wrought many achievements. If he follows the order of the natural processes in his moral conduct as well, the world can't help but be brought to better balance.

The lamb shank bone acts as the symbol of man's free nature. It points out that it is not man's nature to be a slave. Man is born free. He can think. He can love. He is not a robot nor an automaton. Slavery stifles him in any age. Man has the capacity to produce his own thoughts without having to be directed in every action.

This is what marks him as a unique being. He is created but "little lower than the angels" and can add to the good and the growth of the evolutionary process of the universe by his creative acts. But he can only do this in a free society. Undue restrictions on his free nature rob him of development.

Bitter herbs serve as a symbol of freedom from oppression. They show the sense of oppressions' destructive qualities. Man's inhumanity to man burns the body of soc-

(Continued on Page Sixty-Five)

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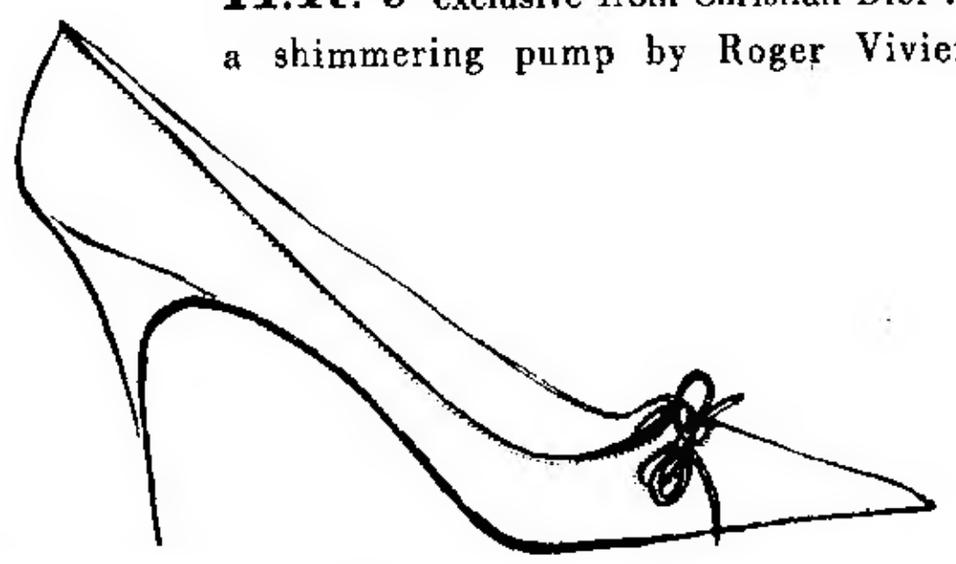

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THE TRUE PHILOSOPHY OF "CHAD GADYO", PASSOVER TONGUE-TWISTER SONG

By Dr. Jakob J. Petuchowski, Associate Professor of Rabbinics at the Hebrew Union College, in Cincinnati, Ohio

Ask any Jew what he is thinking of when the word Seder is mentioned, and eventually he will come to speak of *chad gadyo*, of that curious and melodramatic song about "The Only Kid." "Chad Gadyo" is one of the most popular and well-known parts of the whole Seder service. Everyone has had a try at this tongue-twister which enlivens the Passover company towards the end of the service. The Seder and the "chad gadyo" have become inseparable.

What a surprise, therefore, to be told that, ancient as the Seder is, the "chad gadyo" is quite a recent invention! Up to about 400 years ago, our good ancestors had to do without "The Only Kid" — for not until the year 1590 do we find this song included in the Passover Haggadah. But ever since then, both young and old have enjoyed rehearsing the story of the kid devoured by a cat, who, in turn, was bitten by a dog . . . and so on and so forth, until the Holy One, blessed be He, Himself makes an end of the Angel of Death; and the story is brought to a happy ending.

But what has all this to do with Passover? We can simply say that the "chad gadyo" is a nursery rhyme. There are similar nursery rhymes in all languages.

On this assumption, the connection of this song with the Seder becomes a very simple one, indeed. Important as we Jews have always considered our children, there is no occasion when our need of them is greater than the Seder night. *They* have to ask the Four Questions of the *ma nishtanah*, and *they* have to be told the story of the Exodus from Egypt — so that without the children, the most important aspect of the Seder would be disregarded. The Seder night is *the* night when the Jewish child becomes indispensable.

However, the Seder takes place long after regular bedtime, and something must be done to humor the little ones and to keep them awake. One of the devices used to achieve this aim was the incorporation of the nursery rhyme, "chad gadyo," into the very Haggadah. Thus, could they be relied upon to stay awake. And, since there is something of a child even in the most "grown-up," the appeal of this song was by no means restricted to the younger set, but to the fathers and mothers, and the grandparents.

Now, it is one thing to *know* that nursery rhymes appeal to grown-up people. It is quite another to *admit* it. Quite naturally, therefore, all sorts of reasons were soon given for the "chad gadyo" song — profound philosophies of history and important religious dogmas were read into it. The "kid," it was said, represents the People of Israel; the "two zuzim" are the Two Tablets of the Covenant; the "cat" was Babylon, conqueror of the Jewish State. The "dog" was Persia, the nation which conquered Babylon — and so on, until our innocent little song became a record of Jewish history: Past, Present, and even Future.

Undaunted by our knowledge of the *real* purpose of this song, we can, therefore, claim good traditional precedent for our reading *into* the "chad gadyo" some of the thoughts which occupy the mind of the modern Jew.

To begin with, we discover that "chad gadyo" is not an amusing story at all. In fact, it is quite a pessimistic account of "Cause and Effect," of the iron chain of causality where events follow one another with heartless necessity.

It seems that none of the characters in our story has any say in the matter whatsoever, any opportunity to make his own will felt. We are reminded of a saying quoted by the Pirke Aboth. The great sage Hillel, we are told, was once taking a walk by the side of a lake. And there he saw the skull of a drowned man. Hillel mused, and addressed the skull as follows, "Because you have drowned others, you yourself have been drowned. But the end of those who drowned you, will be that they, in their turn, will be drowned."

Who is not, every once in a while, overcome by a feeling of utter helplessness and despair when he looks at the history of mankind — and particularly at its last fifty years or so?

But is this really the "Philosophy of Chad Gadyo"; is this in-

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deed the message of our Passover song? It is that — but only if we omit the last verse; only if we forget that "the Holy One, blessed be He, came and slew the Angel of Death, who slew the butcher, who killed the ox . . ." Yet it is precisely in the last verse of "chad gadyo" that the true philosophy of the song is revealed. God comes Himself and puts an end to that iron chain of "Cause and Effect" which threatens ultimately to wipe out the world as a whole.

The difficulty arises only in our ability to believe that God does make Himself felt in the drama of History, that God does intervene in the course of events. "Miracle," it has justly been said, "is Religion's dearest child."

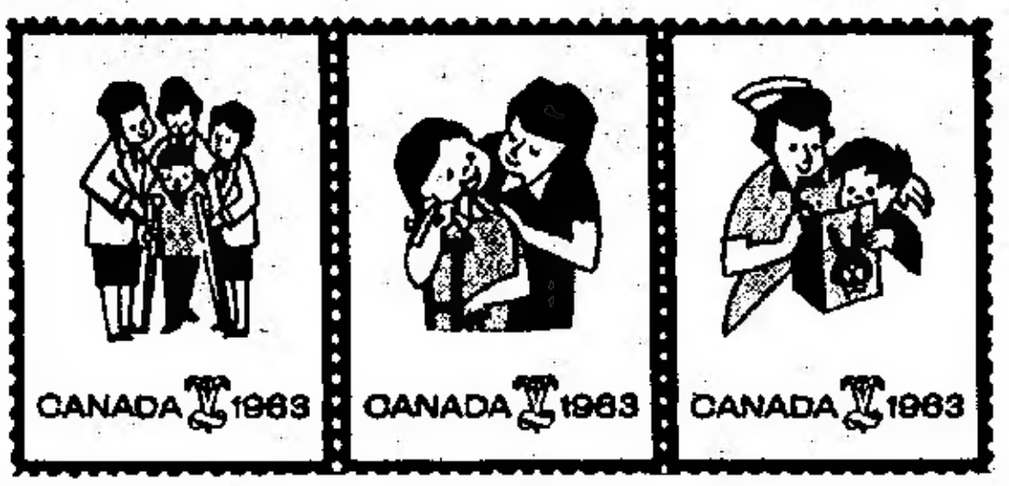
"But," says the skeptic, "the age of miracles is over."

This much, however, cannot be denied: the Children of Israel did leave the Land of Egypt. Imagine a people, enslaved for many generations, suddenly breaking the yoke of its oppressors and marching into Freedom! That the Ideal of Liberty should have so animated our ancestors that they dared to break the shackles of tyranny when all the odds were against them — that in itself is a mighty "miracle," whether or not the smaller miracles recorded in the Bible took place.

And when we think of the French Revolution, inspired by the "Rights of Man," or of the establishment of the State of Israel, inspired by a millennial hope and wrought amid the struggle against overwhelming odds — when we think of all this, then we begin to realize that the old God of the Children of Israel, who intervened in Egypt and who brought our fathers into Freedom, did not confine His activities to prehistoric times, but He is still active even in this, our less credulous age.

Wherever men are inspired by the Ideal of Liberty to rise against the logic of oppression, there we find the intervention of God in History — there we find "God coming Himself to slay the Angel of Death," as our "Chad Gadyo" song has it. And there we find hope. This, after all, is the cardinal message of our Passover Festival, and the true "Philosophy of Chad Gadyo."

This article is from American Judaism.



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1942	2,052,607
1952	4,052,966
1962	8,033,033
INSURANCE IN FORCE	
1922	$ 17,136,609
1932	39,627,885
1942	64,557,667
1952	129,046,086
1962	270,711,629
ASSETS	
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1932	5,777,336
1942	10,040,948
1952	25,143,218
1962	48,782,602

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COMMITMENT, CONVICTION, AND COURAGE: THE KEY RESPONSIBILITIES OF JEWISH COMMUNAL LEADERSHIP

BY MAX W. RAY, PRESIDENT OF THE WESTERN STATES SECTION OF THE JEWISH WELFARE BOARD, NATIONAL ASSOCIATION OF JEWISH COMMUNITY CENTERS AND Y.M.-Y.W.H.A.S.

Leadership is nothing unless it is a commitment or a constant series of commitments. It may involve commitments to identify with a principle, to take an unpopular position, to work hard, to seek knowledge, to inquire objectively, to criticize constructively, and so on. Unless a leader feels committed, he is not a leader. Otherwise leadership, for want of leaders, will be vested in those who simply seek, need, or work for the trappings of leadership.

All of us sense a need today, even a desperate plea for leadership in humanity's desire for peace, security, and happiness. This leadership would have to be strong and wise. Instead, we seem to feel apathy and withdrawal and rejection of responsibility. The answer probably lies somewhere in the existing morass of conformity, defeatism, materialism, and consequent lack of purpose.

The National Jewish Welfare Board serves people, thousands of people, directly through its Armed Forces and Veterans Services and indirectly through its member Jewish Community Centers. Another pervading fact is the large number of active leaders that J.W.B. agencies always require. The creation of leadership is one of the basic essentials of the Jewish Community Center program. Further, any vitality in Centers during the last twenty years was a result principally of the commitment by the leadership created by those Centers.

The apathy which has begun to appear, however, will continue and grow unless the leadership consciously avoids default. Are we so preoccupied and so insecure as to forget our responsibilities when we assumed our leadership roles? What are we leading? Are we closely identified with the basic purposes of our agencies? Are we risking drift and the danger of building Centers and programs as monuments to empty ambitions?

Do we not have the right to expect our leaders to be informed about the philosophy, purposes, and practices of the agencies which they lead? To be un-informed is to insult the followers, be they a small committee at a single meeting, a board of directors, or a Center's whole membership. The professional leader must assume much of the responsibility for first detecting and then educating the lay leader at every level. Only the competent leader can sustain enthusiasm towards genuinely worthwhile objectives. Only the knowledgeable layman will possess the insight and the intuition to assist and complement the professional.

The lay leader has the obligation to care enough about the services of his agency, be it Center or Armed Services, to inquire as to the real activities of the agency. He must exercise a critical inquity, not just a curiosity. He must from time to time personally observe programs in action. He must be ready to recommend, in cooperation with the professional, a proper evaluation or a self-study. Is the program sound? Is it properly staffed and administered? Is the budget adequate? If not, he must be willing and able to recommend an increase even though unsuccessfully.

Are the funds wisely managed? Is too much being spent in some activities? Are the facilities properly used? Are they adequate? Is the agency really meeting the needs of the community which it was conceived to serve? Does the agency actually know whom it is serving? Is it serving the few rather than the many? Do the leaders, in fact, care enough about the membership to ask these important questions? Certainly the sophisticated leader will not let his instincts be fooled by public relations or long allow publicity which is not deserving.

Informed leadership also avoids an attitude of parochialism. An effective leader is not influenced by others into believing, nor does he allow himself to believe, that his agency is the totality of Jewish life. He must relate his agency to the whole community of which it is only a part. He tries to understand enough about all the principal agencies and cooperates freely with them and, if possible, he participates as well in other agencies which interest him. This should include federations and central fund raising. The sensitive professional, on the other hand, actively encourages his qualified

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laymen to participate for the best interests of the whole community, thus serving his own agency. This diffusion of interest should include the non-Jewish institutions if we are to continue to take our place and to make our influence felt in the general community.

If we can, and I believe we must, accept the premise that the development of leadership is one of the creative program values of the Center, then we must ask ourselves whether we have a systematic plan in our Center for holding leadership. Do we invite potentially valuable people, busy people, to come on our committees and boards and then bore them into indifference? Or do we plan a systematic course of involvement and orientation which excites continued participation?

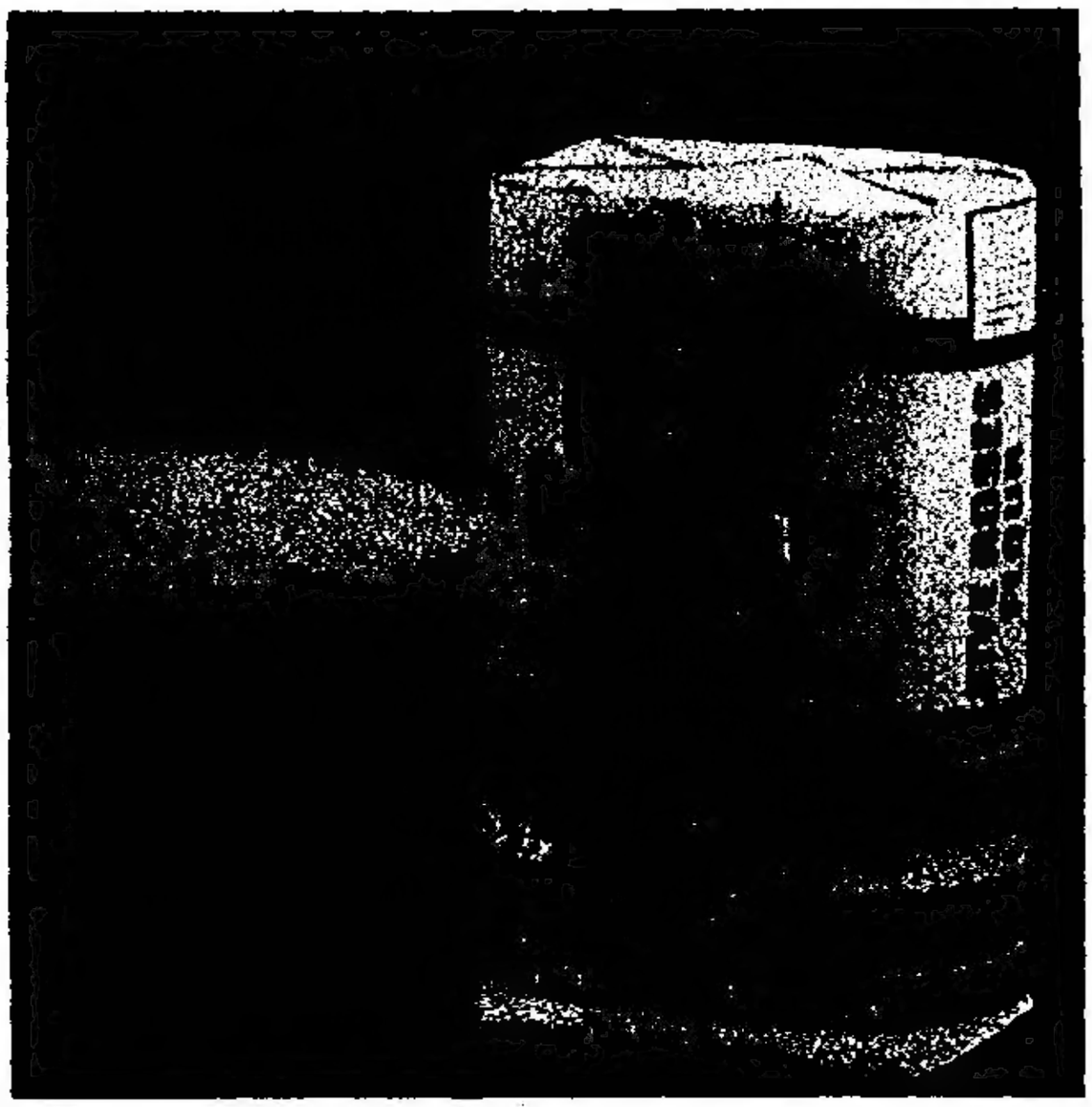
Do we ignore skills and interests and place new leaders into dull niches which alienate their active minds? Or do we probe most carefully in order to gain mutual enrichment? Do we use new people as ticket-sellers or buyers and program-raisers and treat them to a full fare of four-alarm, budget-balancing panics? Or do we impress them with the fact that we try to be more interested in tailoring our budgets to fit carefully planned programs? Do we clearly demonstrate that our services actually reflect our stated purposes? Do we, for example, recognize that committee and board meetings are themselves valuable means for orientation, stimulation, and involvement?

A real leader, being one who himself develops leaders, will not, under most circumstances, be willing to hold an office or position beyond a reasonable period. Generally, this should be no more than two years. By such rotation we encourage aspiring and competent successors. When we ask another to retain a titular position too long, we are abdicating a responsibility to encourage successors.

The leader of a group stands as a symbol. He represents the purpose, the propelling force of the group. He must impart his own understanding and constructive inquiry in such an objective and persuasive manner as to deter negative or destructive elements. He must also prevent the excessive influence of status members or the formation of power cliques and oligarchies.

I have experienced routine conflicts with professionals in fiscal matters, in interpretation of policy, and in jurisdiction. Others must have had similar experiences. Who prevails? Who, in other words, has the right of veto? Who decides on the ultimate course? The least we can expect from the professional leader, which includes every professional worker, is that he understand all facets of the volunteer's role and guide him wisely. Nor should we expect any less comprehension of the profes-

(Continued on Page Eighty)



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THE COMMITMENT TO STAND BY THE PEOPLE OF ISRAEL

BY DR. JOSEPH J. SCHWARTZ, OF NEW YORK, VICE-PRESIDENT OF THE ISRAEL BOND ORGANIZATION

During the observance of Passover we are reminded that one of the most sacred keystones of the State of Israel is the Law of Return, by which Israel has kept its doors open to all Jews who come to Israel out of need or as a matter of choice. It is the paramount law of the land and one which dominates every thought and every decision of its leaders and governmental authorities. Under that law more than 1,250,000 Jews have entered the country during the past fifteen years. Under that law many additional thousands will continue to come to its shores in the future.

In the short history of Israel there have been variations of the Law of Return in other aspects of the development of the country. At this time when we stand on the threshold of the first year of redemption, it may well be said that the people of Israel are observing a form of Law of Return in redeeming and repaying the Bonds, in fulfilling their pledge to pay back with interest every dollar that they have borrowed through the instrumentality of Israel Bonds.

The covenant that was entered into twelve years ago between the people of Israel and American Jewry through the issuance of the first State of Israel Bonds was in effect a declaration of economic independence to provide solid foundations for its proclamation of political independence. It is therefore no idle coincidence that the redemption of the first Israel Bonds issued in America will begin on May 1, or two days after the fifteenth anniversary of the birth of the State of Israel.

Between May 1 and December 31, 1963, the Israel Treasury will pay out in principal and interest the sum of $24,500,000 to American holders of Israel Bonds that mature this year. These Israel Bondholders will receive $150 for every $100 they invested in 1951.

In this highly significant fact we have the concrete evidence that Israel, the ancient land of promise, has become the modern land of performance. Every promise that Israel made in its Proclamation of Independence fifteen years ago has been recorded in the ledger of performance. Its promise to redeem the homeless men, women, and children from many lands; its promise to build a homeland founded on the precepts of liberty, justice, and peace; its promise to nurture the spiritual and cultural heritage and traditions of our people; its promise to lift the land from centuries of neglect into a new era of twentieth century development — all of these promises have been faithfully and scrupulously fulfilled.

With the approaching fulfillment of Israel's promise to begin redeeming Israel Bonds, we have a very powerful demonstration of what has been accomplished with the large-scale investment resources provided by Israel Bonds since May, 1951. Through this new instrumentality of economic financing, a remarkable transformation occurred in the life of the people of Israel.

When Prime Minister Ben-Gurion made a special trip to the United States twelve years ago to inaugurate the first Israel Bond drive, Israel was in the grip of a severe economic crisis brought on by torrential waves of immigration. The first Israel Bonds were offered on the basis of faith and the will and courage of the people of Israel, not on the basis of production or economic performance. However, the flow of Israel Bond dollars which began twelve years ago very soon helped Israel turn the corner from shortages, deficits, and economic adversity to increased production, industrial growth, and economic stability.

Today as we contemplate the role which Israel Bonds have played in pumping new life into the country's economy, we realize that the faith which prompted so many thousands of Jews to buy Israel Bonds was the most important single factor in turning the tide, and that Israel Bonds provided the financial backbone for the construction of housing, for the expansion of industry, for the development of harbors and railroads, and for the exploitation of

(Continued on Page Sixty-Five)

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★ *Colors in 10 minutes*
★ *No muss or fuss*
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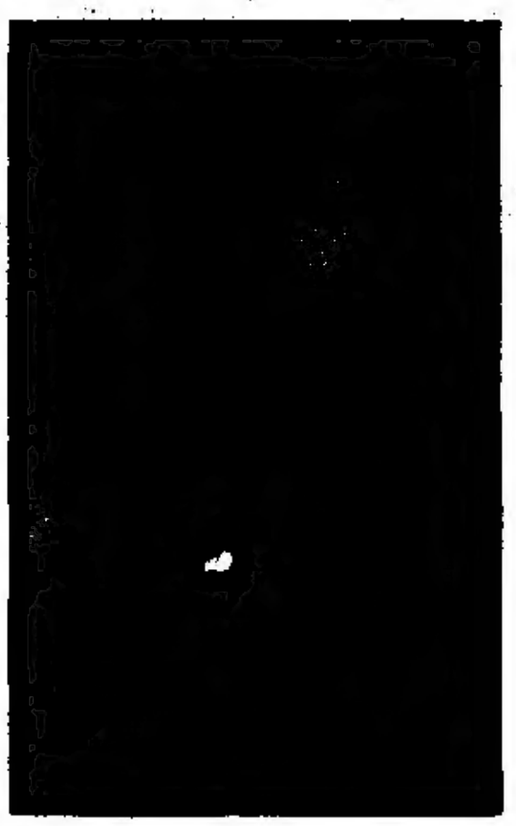
Available at all Beauty Salons and Cosmetic Counters.

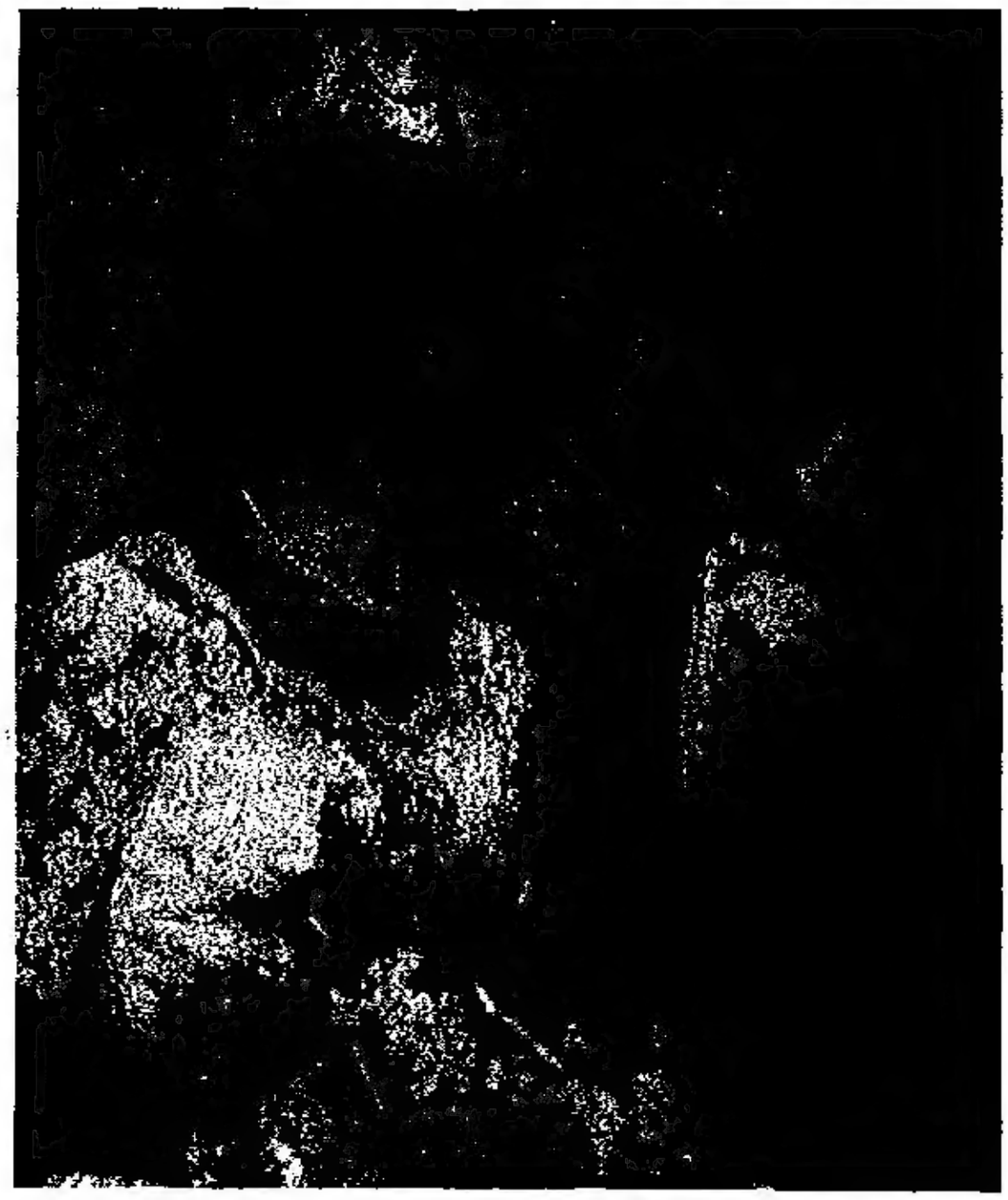
Mrs. Nathaniel H. Salomon, 4300 Western Avenue, Montreal, is the former Miss Connie Gail Feller, daughter of Mr. and Mrs. Joseph Feller, of Ottawa, Ont. Mr. Salomon is the son of Mrs. Moe F. Salomon, 4350 Sherbrooke Street West, Montreal, and the late Moe F. Salomon. Mrs. Salomon is a former "Miss Canada".

— John Joosten

The Consul-General of Israel, David Z. Rivlin, left, and Mrs. Rivlin, right, 1555 McGregor Street, Montreal. Mrs. Rivlin, the former Miss Ruth Horwitz, is a fifth generation Israeli, and is a graduate of the Hebrew University, in biochemistry. Mr. Rivlin, a sixth generation Israeli, is a graduate of London College, of London University, in the London School of Economics. Prior to coming to Montreal, Mr. Rivlin was Consul of Israel in New York, and Philadelphia. They have a daughter, Avital, aged nine; and a son, Shlomo Gilad, born in Montreal on November 5, 1962.

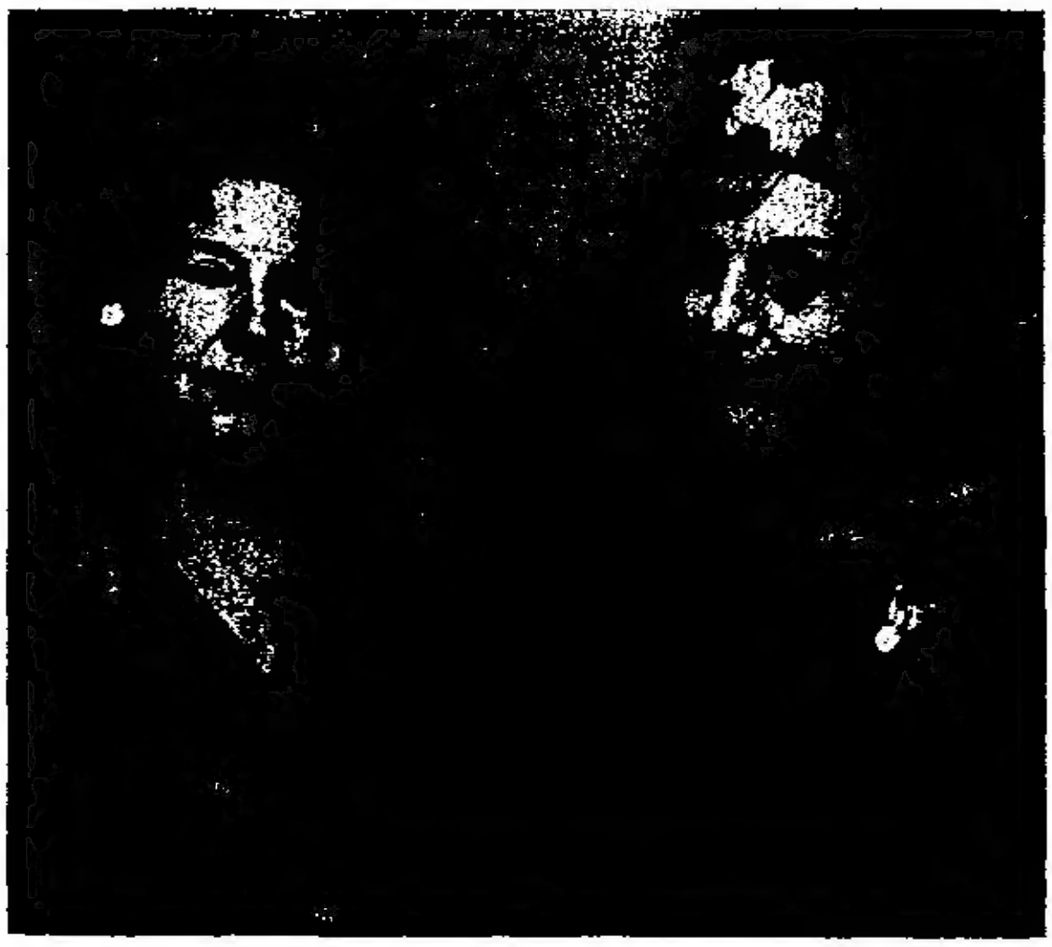


Madame Raymond Bousquet, wife of the Ambassador from France to Canada, and Mrs. Morris Zweig, 40 Glen Cedar Road, Toronto, below, were present at the Israel fashion show luncheon in the King Edward Sheraton Hotel, in Toronto. Mrs. Zweig, chairman of the Women's Division, of the Toronto Israel Bond Drive, received the Woman Of Valour Award, for selling $100,000 of Israel Bonds. Mrs. Mark A. Levy, 1 Dewbourne Avenue, made the presentation. Mrs. Zweig presented a similar award to Mrs. Samuel Shainhouse, 49 Timberlane Drive. A new category of women, Negev Pioneers, was honoured at the luncheon. Mrs. Robert Zweig, 44 Strathearn Boulevard, chairman of its committee, presented seventy women with miniature orange trees for increasing their bond purchases in support of Israel's project of reclaiming the Negev Desert. At a reception before the luncheon, Madame Raymond Bousquet presented pins to one hundred and thirty-five members, assisted by Mrs. Nathan Silver, 35 Prince Charles Drive, sponsers' chairman of the Women's Division.



Mrs. Martin Wasserman, 142 Vaughan Road, Toronto, below, is the former Miss Frances Richman, daughter of Mrs. Sally Richman, 110 Ridelle Avenue, and the late Alex Richman. Mr. Wasserman is the son of Mr. and Mrs. Albert Wasserman, 172 Ranee Avenue.

— Horvath Photography



— Toronto Telegram

Mrs. Norman Sirota, 300 Finch Avenue, Toronto, above, is the former Miss Lillian Berholz, daughter of Mr. and Mrs. Zalmon Berholz, 1664 Dufferin Street. Mr. Sirota is the son of Mr. and Mrs. I. Sirota, 24 Edinburgh Drive.

— St. Clair Studio

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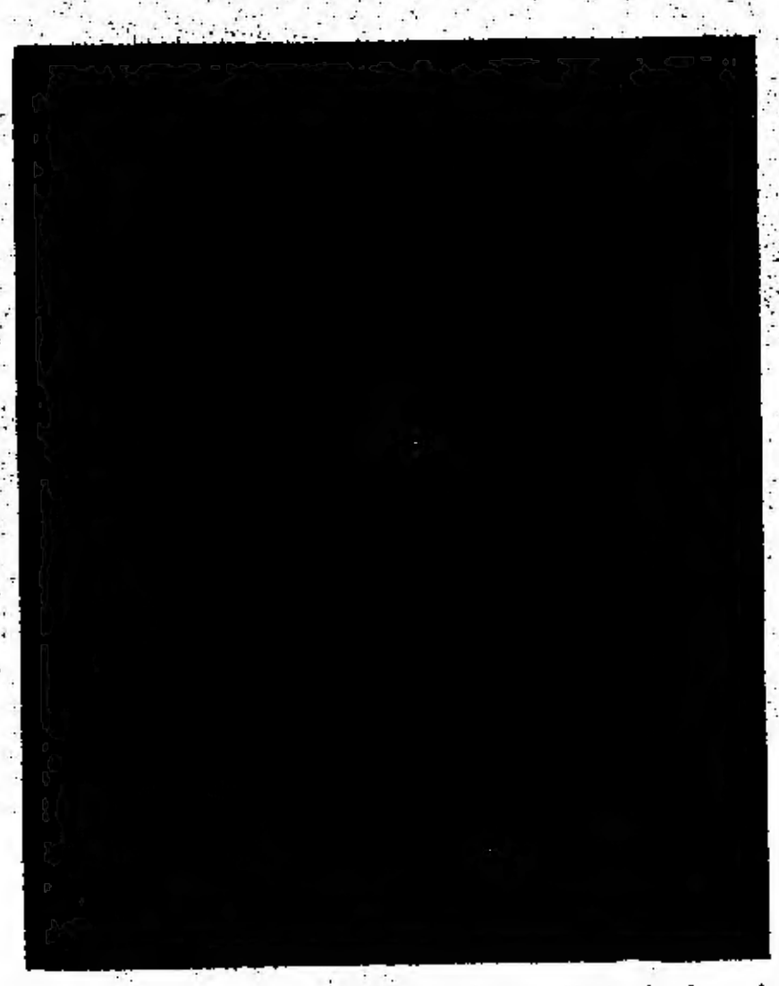
TOURMALINE mink. An EMBA Great, its breathtaking colour
is a natural wonder — radiant and ravishing.

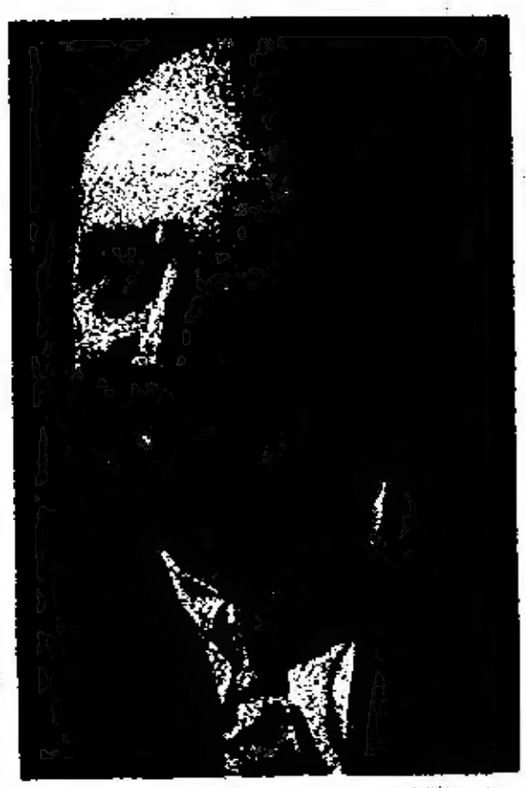
Miss Sandra Judith Schulman, left, who is the daughter of Mr. and Mrs. Solomon Schulman, 12 Alexington Street, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree in Sociology. She did make-up and staging for the University of Toronto Daffydil Shows; and was a member of Beal Brith Hillel Foundation. She is the sister of Miss Frances Schulman; granddaughter of Mrs. Simma Steinberg, 10 Rosseau Road. She is attending the Toronto Teacher's College.



Mrs. Leonard Blanshay, 6310 Wilderton Avenue, Montreal, above, is the former Miss Evelyn Samuels, daughter of Mr. and Mrs. Meo Samuels, 921 Hartland Avenue. Mr. Blanshay is the son of Mr. and Mrs. Saul Blanshay, 5615 Woodbury Avenue.
— Drummond Photos

Mrs. Ronald Edward Notkin, 4660 Queen Mary Road, Montreal, above, is the former Miss Katharine Louise Cohen, daughter of Mr. and Mrs. Lawrence Cohen, 721 Roslyn Avenue. Mr. Notkin is the son of Mr. and Mrs. Maxwell J. Notkin, 4842 Roslyn Avenue.
— Jac-Guy

Sam J. Davidson, 4432 Plamondon Avenue, Montreal, above, was re-elected general co-chairman for the Montreal Israel Bond Organization for 1963, it was announced by Julius Briskin, Q.C., chairman of the board. Mr. and Mrs. Davidson (nee Sylvia Nardman), have three daughters: Miss Dorrie Davidson, Linda, aged fourteen years; and Jill, ten.
— David Bier



Milton L. Klein, Q.C., 4850 Jean Brillant Avenue, Montreal, above, was re-elected general co-chairman of the Montreal Israel Bond Organization for 1963, it was announced by Julius Briskin, Q.C., chairman of the board. Mr. and Mrs. Klein (nee Dorothy Ruby), have two daughters, Misses Johanne and Elise Klein.
— Gaby

Janet Ellen, aged three and one-half years, above, is the daughter of Dr. and Mrs. Ralph Florence, 91 Willet Road, Toronto; sister of Lori, aged six years; granddaughter of Henry Mathenson, 10 Beaverwyte Place; and of Mr. and Mrs. Meyer Florence, of Peterborough, Ont.
— Famous Studio

Dr. H. Jack Freedman, 5675 Cote St. Luc Road, Montreal, far right, past president of Beal Brith Mount Scopus Lodge, installed his son, Richard Freedman, left, as president of Beal Brith Lower Canada Lodge. Mrs. Freedman, (Marion), is past president of Beal Brith Women's District Number One. Their daughter, Miss Lynn Freedman, is past president of Beal Brith Young Adults Chapter.

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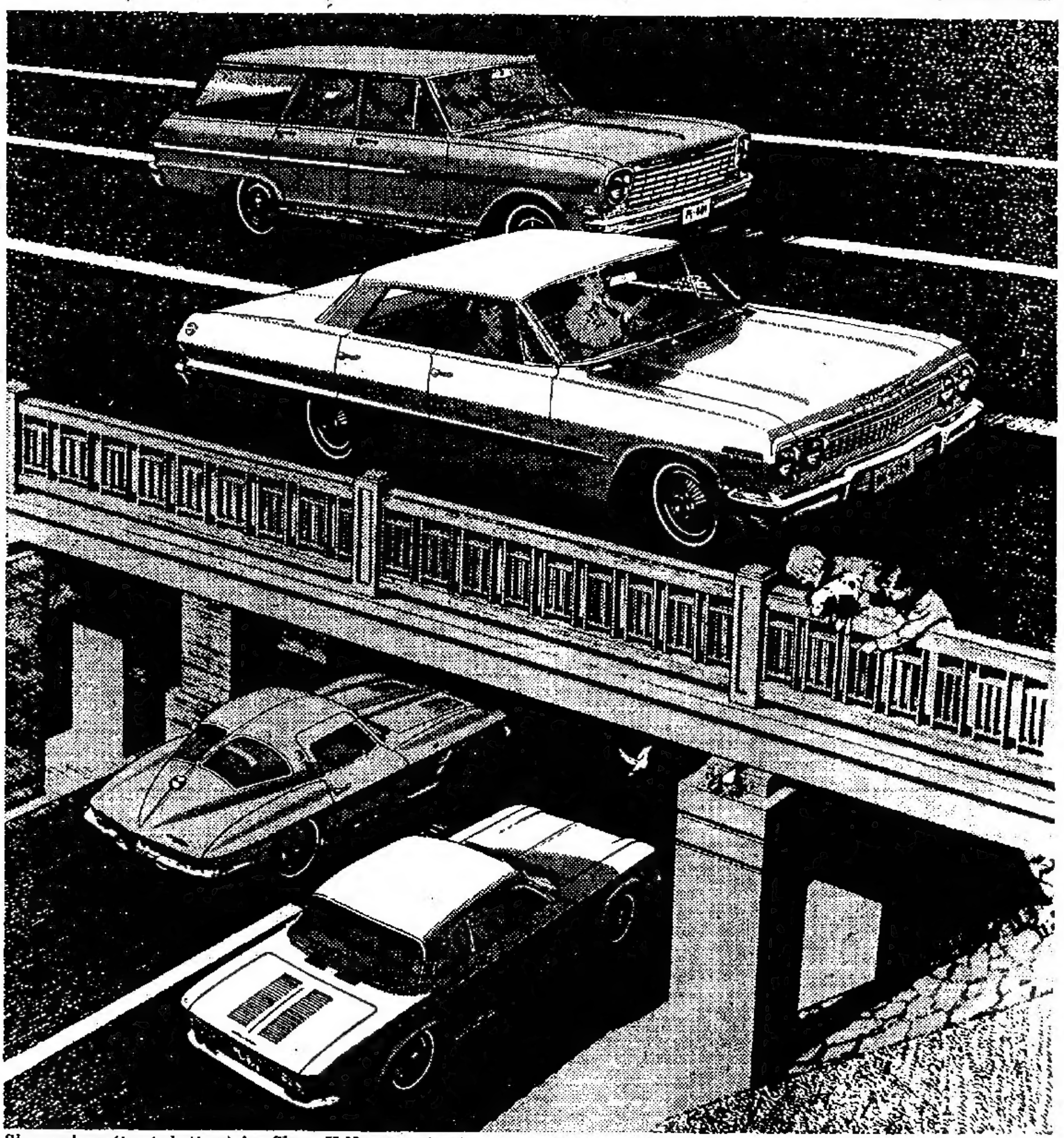

Shown above (top to bottom), '63 Chevy II Nova 400 Station Wagon, Chevrolet Impala Sport Sedan, Corvette Sting Ray Sport Coupe and Corvair Monza Club Coupe.

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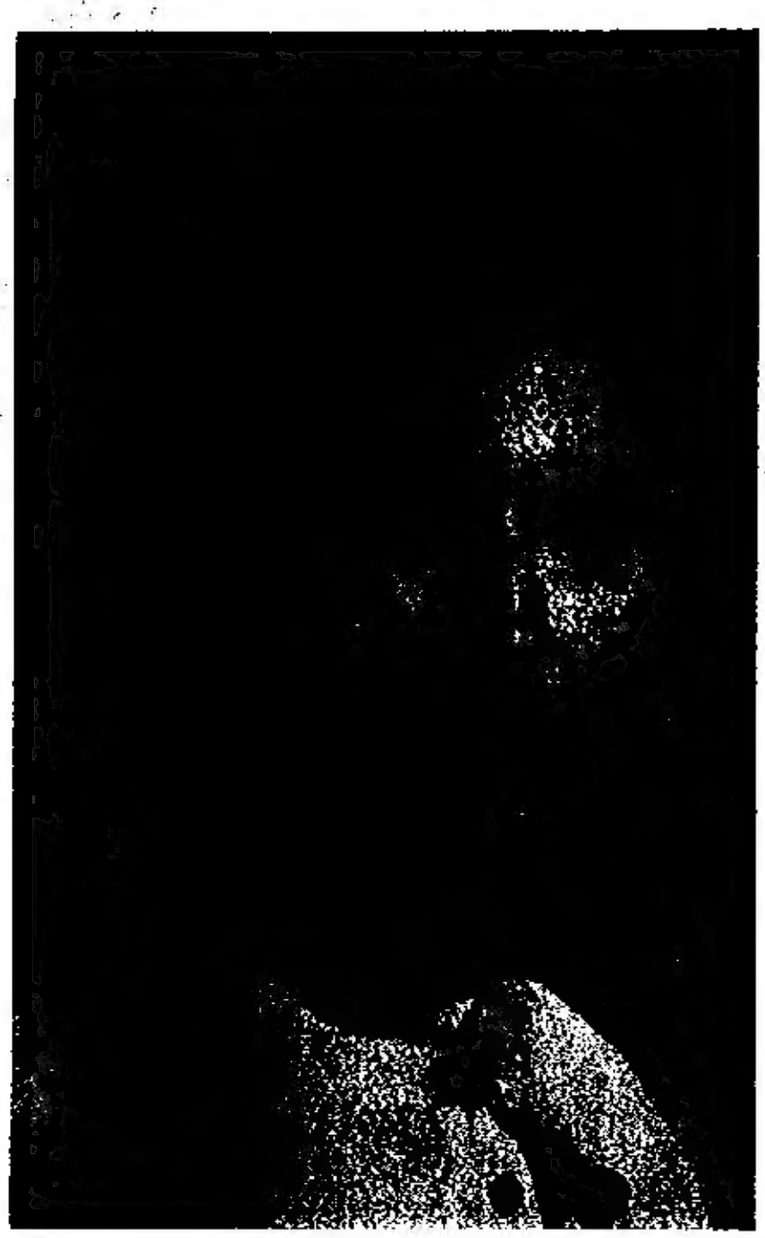
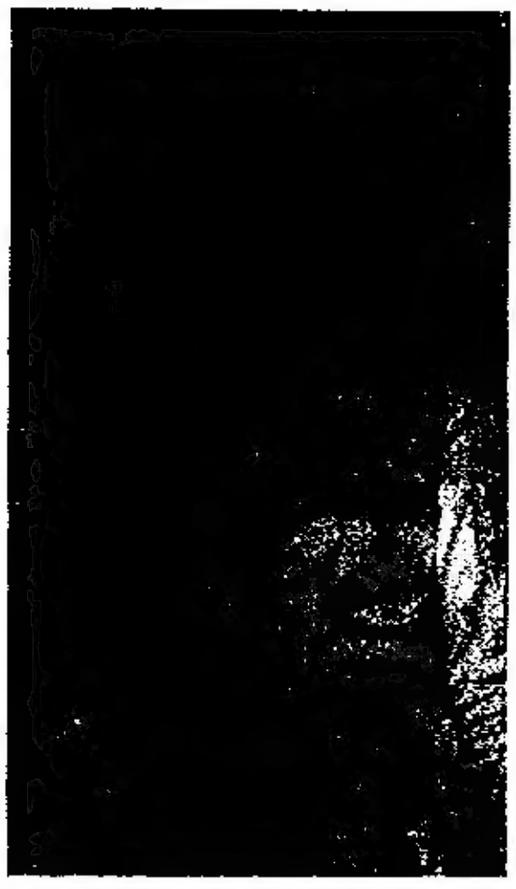
Irvin Gertsman, 3 Sunnyside Avenue, Montreal, left, was re-elected to the executive board of the National Federation of Temple Brotherhoods at its nineteenth biennial convention in Baltimore, Maryland. It is comprised of 430 Reform Temple brotherhoods with over 65,000 members in the United States, Canada, and several countries abroad, and is affiliated with the Union of American Hebrew Congregations. Mr. Gertsman is a board member of the Jewish Chautauqua Society, its major educational project for interfaith work. He is past president of Temple Emanu-El Brotherhood; a member of the Temple board of trustees; and of the board of trustees; and of the board of directors of the Kiwanis Club of Maisonneuve. Mr. Gertsman is a manufacturer. His wife is the former Miss Lee Wechsler. They have two sons, Stuart, aged nineteen years; and Michael, seventeen. Mrs. Gertsman, right, is immediate past chairman of the Women's Division of Combined Jewish Appeal; past president of Temple Emanu-El Sisterhood; and a patron of the Jewish General Hospital.



Daniel, aged thirteen years, above, is the son of Mr. and Mrs. Hyman Pick, 107 Hilton Avenue, Toronto.



Mrs. Fred Mingel, 3410 Ellendale Avenue, Montreal, far left, is the former Miss Sheila Dorfman, daughter of Mr. and Mrs. Harry Dorfman, 2430 Paton Street. Mr. Mingel is the son of Mr. and Mrs. Peter Mingel, of Fairlawn, N.J.

— Hy Welt

Lee Jay, aged two years, above, is the son of Mr. and Mrs. Jerry Gladman, 19 King Street, Barrie, Ont.; grandson of Mr. and Mrs. Saul Starr, 3575 Bathurst Street; and of Mr. and Mrs. S. Gladman, of Toronto.

— Famous Studio

Mrs. Louis Friedman, 5370 Lucy Place, Montreal, left, is the former Miss Elly Meibergen, daughter of Mrs. Chaja Meibergen, 5207 Durocher Avenue, and the late Saf Meibergen. Mr. Friedman is the son of Mr. and Mrs. Meier Friedman, 6156 Hutchison Street.

— Regent Photo Studio

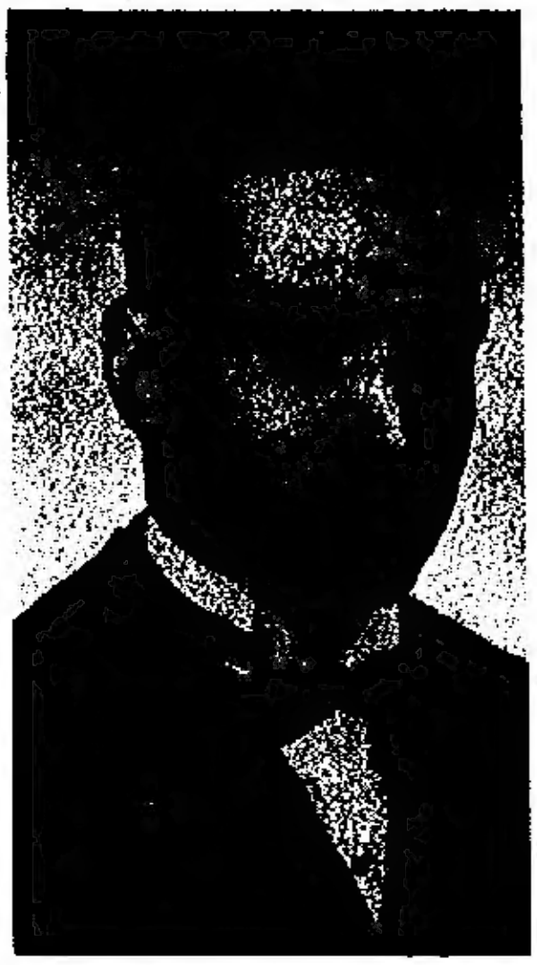
Mrs. Lawrence Samuel Rosenfeld, of Long Island, N.Y., left, is the former Miss Bess Scharf, daughter of Mr. and Mrs. Morris Scharf, 5985 Sewart Avenue, Montreal. Mr. Rosenfeld is the son of Mr. and Mrs. Abraham Rosenfeld, of Brooklyn, N.Y.; and a graduate of City College of New York in engineering.

Ari Brent, aged one year, left, is the son of Mr. and Mrs. Ralph Eisen, 48 Meadowbrook Avenue, Toronto; grandson of Mr. and Mrs. Benjamin Tenen, 220 Viewmount Avenue; and of Mr. and Mrs. Max Eisen, 117 Kendal Avenue.

— Eisenstat

Hart M. Rossman, above, son of Mr. and Mrs. Carl Rossman, 46 Lauder Avenue, Toronto, graduated from the University of Toronto with an honour Bachelor of Arts degree in Political Science and Economics. He took part in the All Varsity Revue; was vice-president of the Conservative Party on campus; and a member of Bnai Brith Hillel Foundation. He is the brother of Aubrey M. Rossman; grandson of Mrs. Annie Mink, 46 Lauder Avenue. He is attending the University of Toronto Law School.

Bernard M. Schneider, below, son of Mr. and Mrs. Harry Schneider, 5301 King Edward Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He is a graduate of Monkland High School. He was on the McGill Daily; wrestling team; debating team one year, each; a delegate to Model United Nations Conference at Saint Lawrence University, in New York State; treasurer of the United Nations Club; delegate to conference of United Nations Club, at Assumption University, in Windsor, Ont.; and to Hofstra College debating tournament; McGill representative at Conference on American Affairs, at West Point Military College; won the McGill Historical Society Prize. He is the brother of Miss Corinne Schneider who attends Macdonald College; and Gordon Schneider, a student at Monkland High School; grandson of Mrs. Gertie Schneider, 4820 Plamondon Avenue, and the late David Schneider; and of the late Mrs. S. Baum. He is now in the Faculty of Law, at McGill University.



Dr. Joseph Deitcher, above, son of Mr. and Mrs. David Deitcher, 635 Bloomfield Avenue, Montreal, graduated from the University of British Columbia, Faculty of Medicine. He is a graduate of McGill University, where he obtained a Bachelor of Science degree. He won the C. V. Mosby Book Prizes, in excellence and promise, in field or fields of studies. He is interning at the Toronto General Hospital.

— Campbell

Victor Drevnig, below, son of Mr. and Mrs. Roy Drevnig, 17 Glenarden Road, Toronto, graduated from the University of Toronto, with a Bachelor of Commerce degree in Economics. He was a member of Pi Lambda Phi Fraternity; and received awards for basketball, volleyball, and hockey. He is the brother of Harriet, and Richard; grandson of Mrs. Leah Rubinoff, 17 Glenarden Road. He has entered Accountancy.

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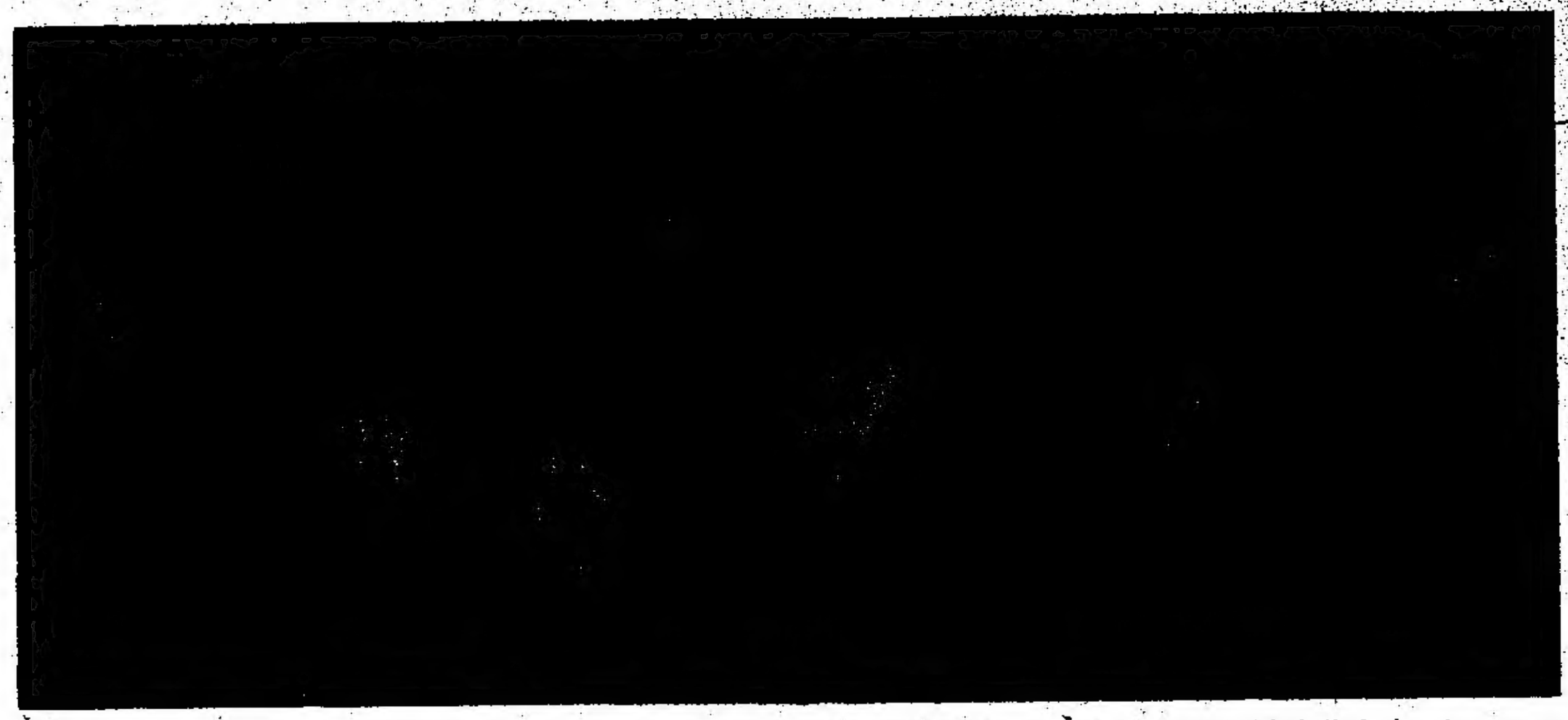

Some of the executive members of the Jewish Affairs Luncheon Club of Montreal, one of the main projects of the Federation of Jewish Community Services' Leadership Development program are, from left to right: Stanley Shenkman, 3777 Cote des Neiges Road, membership chairman; Hillel Becker, 5711 Read Avenue, program co-chairman; his father, Lavy M. Becker, 4931 Pomard Avenue, first vice-president of Federation, who was the moderator of the panel discussion on community health problems; Richard Bernstein, 1 Sherncliffe Avenue, chairman of the Luncheon Club; Thomas O. Hecht, 142 Finchley Road; and Jack Greenstein, 4804 Cote des Neiges Road, program co-chairmen.

MONTREAL SYNAGOGUE FEATURES CONCRETE FOLDED PLATE ROOF

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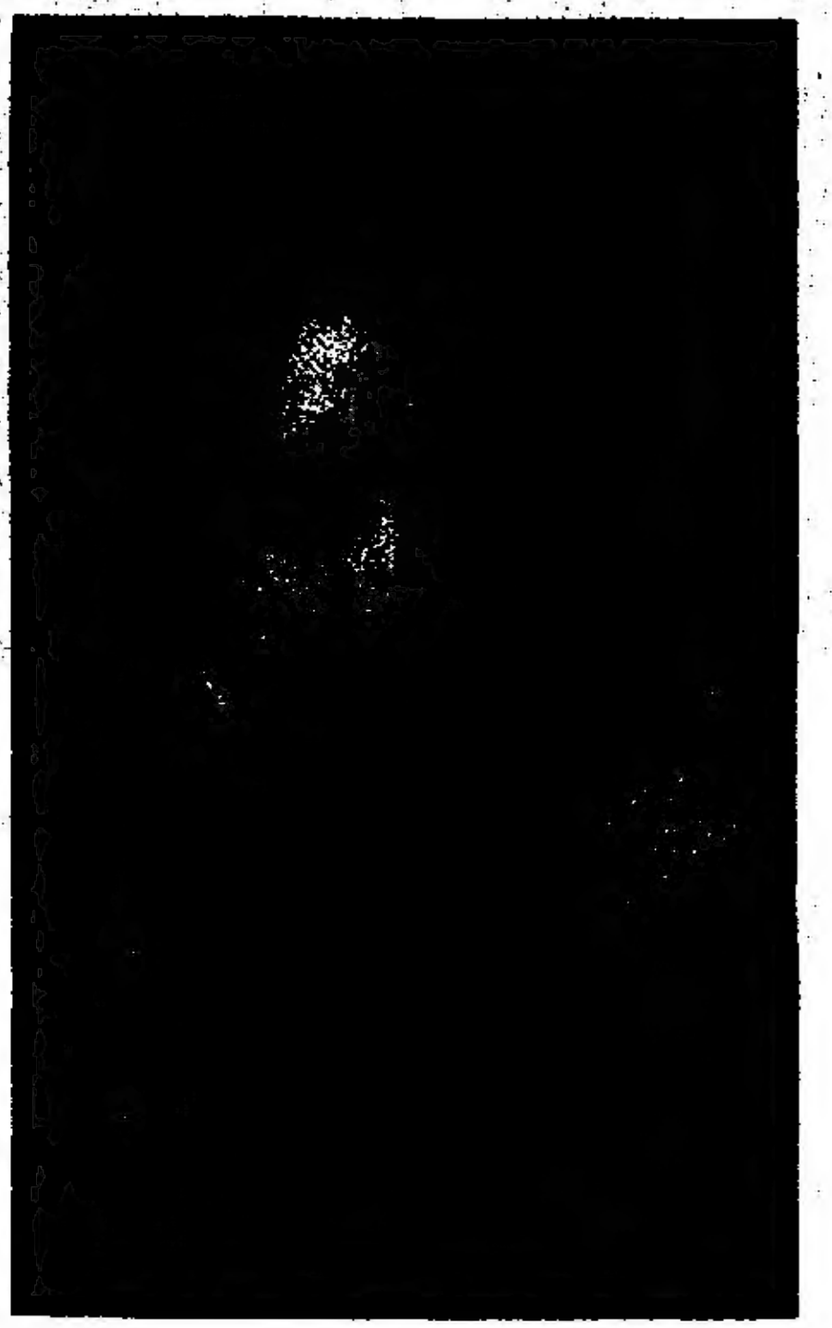
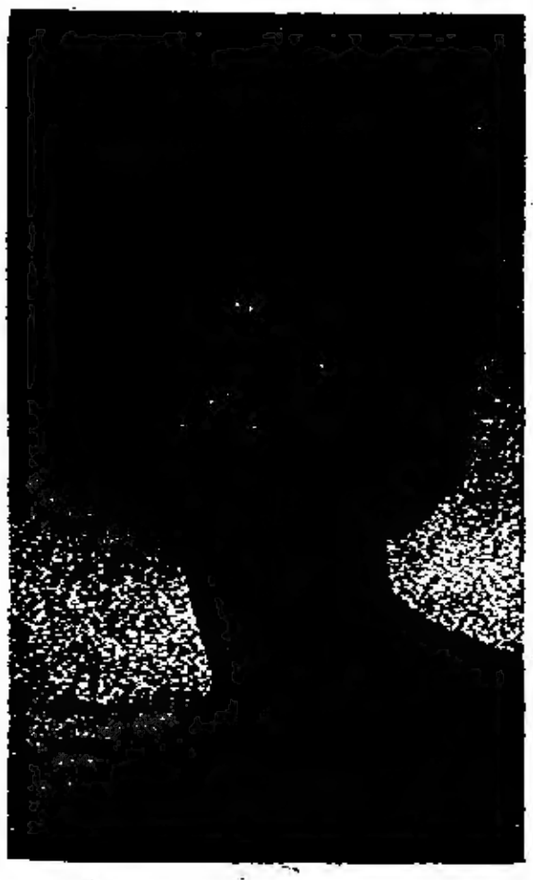


Mrs. David L. Nadler, 28 Cressy Road, Montreal, above, chairman of the Women's Division of the Combined Jewish Appeal, has serving with her: Mesdames Joseph Salomon, 4851 Cote St. Luc Road; Cecil Pascal, 645 Lansdowne Avenue; Jack L. Cummings, 110 Stratford Road, vice-chairmen; Myer Segar, 22 Grenville Avenue, recording secretary; Theodore Lande, 3495 Mountain Street, treasurer. New members-at-large of the Women's Division executive council are: Mesdames Arthur Pascal, 24 Devon Avenue; Samuel Hershorn, 4905 Cote St. Luc Road; Mee Segal, 1745 Cedar Avenue. Members-at-large who continue to serve on the Council are: Mesdames Monroe Abbey, 519 Clarke Avenue; Arthur Becker, 5599 Grovehill Place; Allen Bronfman, 9 Belvedere Road; Gerald Bronfman, 475 Roslyn Avenue; Maxwell Cummings, 4697 Westmount Boulevard; Jacob Elkin, of Farnham, Quebec; Philip Garfinkle, 1 Douglas Avenue; Hyman Robinson, 4330 Westmount Boulevard; George Stroan, 656 Lansdowne Avenue; Philip Vineberg, 32 Summit Crescent; Stanley Vineberg, 1321 Sherbrooke Street West; T. A. Vineberg, 5596 Snowden Avenue. Mrs. Nadler has served as vice-chairman and an area adviser, and has held other campaign posts. Mrs. Nadler won the Barkoff Leadership Award in 1960. She serves as a board member of Herzl Health Service Centre; and of Women's ORT; has been a district chairman of the March of Dimes; worked annually for the Combined Appeal for the Blind; the Canadian Red Cross; and the United Red Feather. Mrs. Nadler is a patroness of the Jewish General Hospital; and of the Y.M.-Y.W.H.A.

— Drummond Photos

Mrs. Leonard M. Kalfuss, of Detroit, Mich., is the former Miss Renee Frances Wasserman, daughter of Mr. and Mrs. Samuel B. Wasserman, of Southfield, Mich. Dr. Kalfuss is the son of Mr. and Mrs. Abraham Kalfuss, 788 Davaar Avenue, Montreal. Mrs. Kalfuss is in the College of Literature Science and Arts at the University of Michigan. She is a member of Delta Phi Epsilon Sorority. Dr. Kalfuss is a member of Tau Epsilon Phi Fraternity. He is the resident doctor at Receiving Hospital, in Detroit, in General Surgery, and is also doing research work at Wayne University of Michigan under a special grant. Dr. Kalfuss graduated in medicine from Queen's University. He was awarded the Medal in Surgery; Professors' Prize in Surgery; and John Franklin Kidd Prize for research in Surgery at Queen's. He is a graduate of Strathcona Academy High School, and of McGill University where he obtained the Bachelor of Science degree, with honours in physiology.



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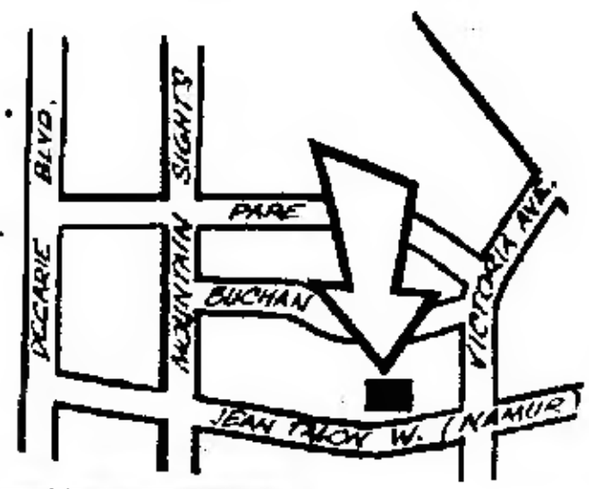

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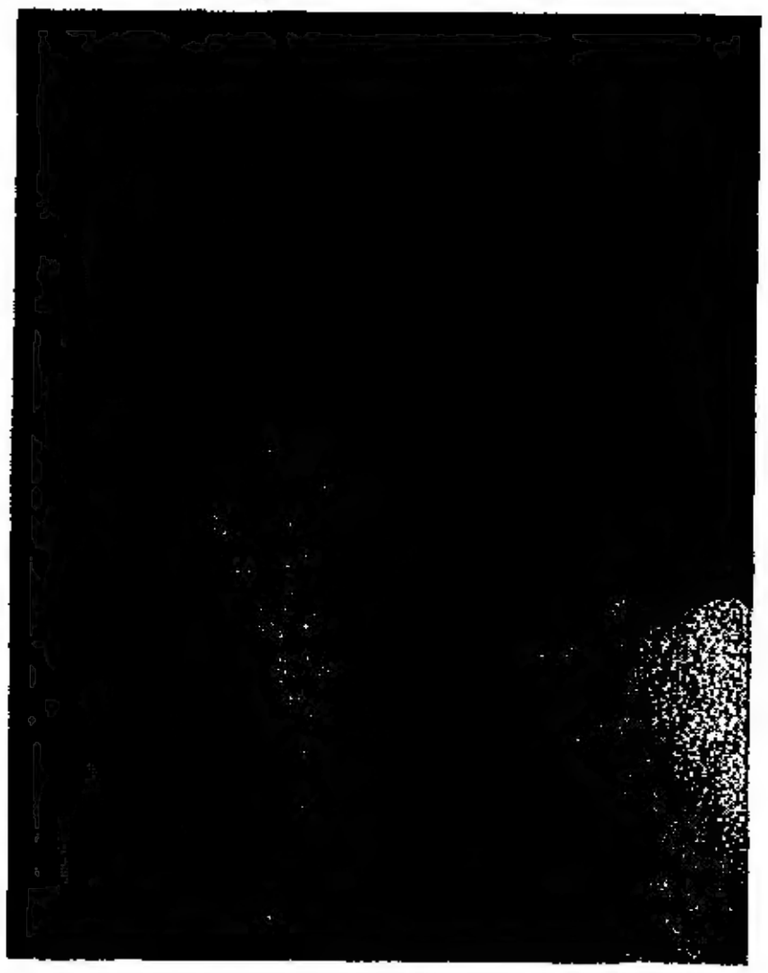
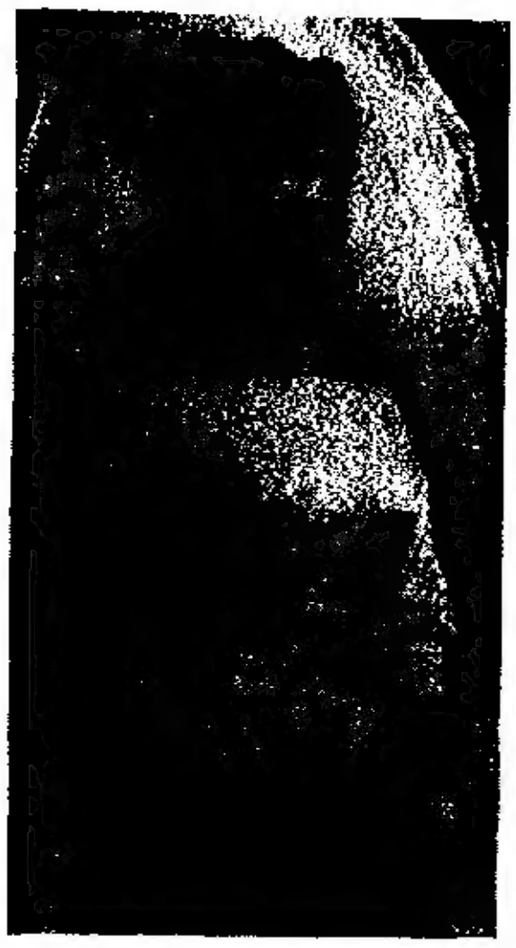


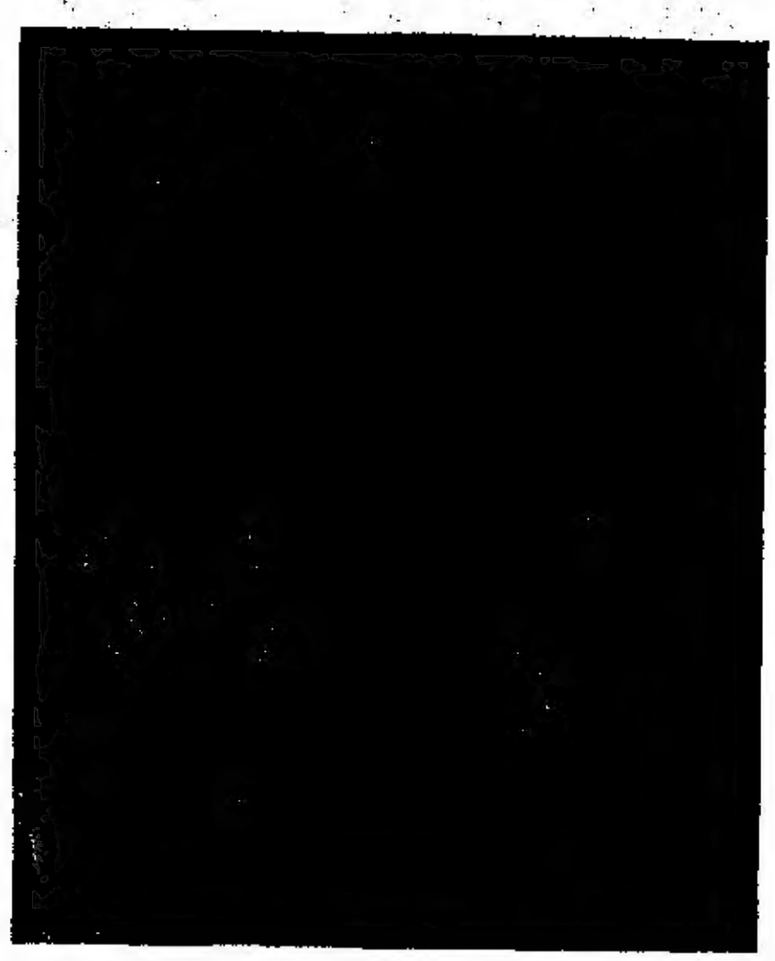
Mrs. Lawrence Skolnik, 2750 Kent Avenue, Montreal, Que., above, is the former Miss Barbara Lee Chousky, daughter of Mr. and Mrs. Norman Chousky, 641 Lawrence Avenue West, Toronto. Mr. Skolnik is the son of Mr. and Mrs. Joseph Skolnik, 4841 Plamondon Avenue, Montreal.

— Horvath Photography

Mrs. William M. Marcus, of Brookline, Mass., below, is the former Miss Cynthia Steinman, daughter of Mr. and Mrs. David Steinman, of Sherbrooke, Quebec. Mr. Marcus is the son of Mr. and Mrs. Richard J. Marcus, of Brookline.



— Drummond Photos



Mrs. Jess Zelikowitz, above, is the former Miss Judith Leeb, daughter of Mr. and Mrs. Norman Leeb. Mr. Zelikowitz is the son of Mr. and Mrs. Mac Zelikowitz; all of Ottawa, Ont.

— Tsin Van Photo

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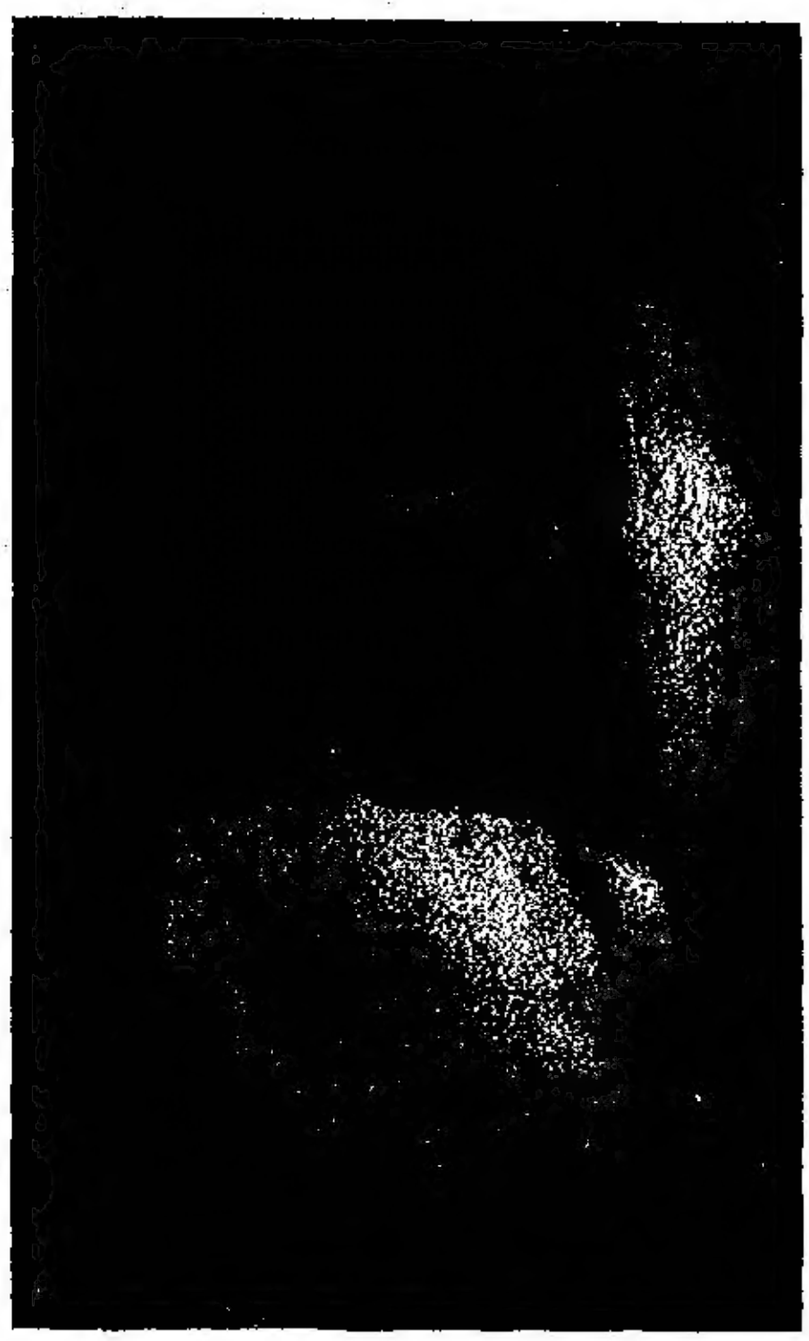
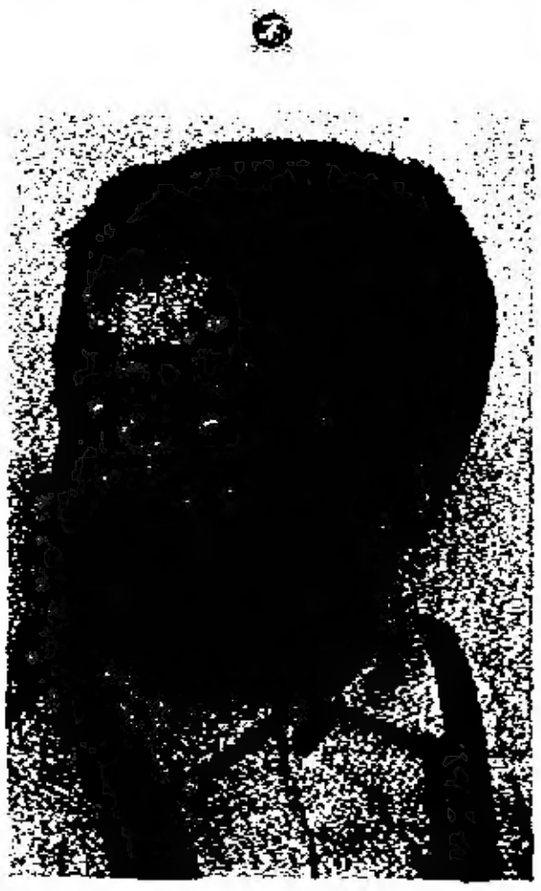


Brahm Geoffrey, aged two years, lower, right, is the son of Mr. and Mrs. Lionel Segal, 4117 Kent Avenue, Montreal; grandson of Mr. and Mrs. William Hershenfield, 4710 Vezina Avenue; and of Mr. and Mrs. Joseph Segal, 6433 McLynn Avenue.
— Tante Liane Studio

Peggy Ann, aged seven years, below, left; Howard Mark, three, below, right; and Ellyn Joy, one, lower, left, are the children of Mr. and Mrs. Cy Turner, 487 Hudson Avenue, Montreal; grandchildren of Mr. and Mrs. B. Zalman, 449 Wolesley Avenue North; of Mrs. Goldie Turner, 5157 Durocher Avenue; and of A. Turner, of New York; great-grandchildren of Mrs. A. Turner, of Montreal.
— Ballard and Jarrett



Mrs. Earl Lerner, of Montreal, left, is the former Miss Paula Hinda Edelberg, daughter of Mr. and Mrs. Irving Edelberg, 8437 Mayrand Avenue. Mr. Lerner is the son of Mr. and Mrs. Isadore Lerner, 4865 Fulton Street.
— Drummond Photos

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Temple Emanu-El Graduating Class, of Montreal, is, seated, left to right: Susan, daughter of Mr. and Mrs. Gerald Chernoff, 467 Portland Avenue; Felice, of Dr. Hyman N. Schwartz, 313 Clarke Avenue; Leslie, of Mr. and Mrs. Alfred B. Grossman, 1610 St. Clare Road; Wendy, of Mr. and Mrs. John Freeman, 4922 Lacombe Avenue; Phyllis, of Mr. and Mrs. Abraham Seidman, 5892 Trans Island Avenue; Asher Gerstenfeld, class teacher; Dr. Harry J. Stern, leader of Temple Emanu-El; Professor Miles Wisenthal, educational assistant; George Mellinger, honorary president of the congregation; Roberta, daughter of Mr. and Mrs. Abraham Izenberg, 531 Dawson Avenue; Susan Officer, of Mr. and Mrs. Abe Ofshitzer, 3562 Westbury Avenue; Coralie, of Mr. and Mrs. Irving Hecht, 955 Kennedy Avenue; Esther, of Mr. and Mrs. Sidney M. Sundell, 3300 Ridgewood Avenue. Back row, left to right, standing: Bernard, son of Mr. and Mrs. Israel Sheinart, 4215 Clanranald Avenue; Larry, of Mrs. Sidney Morris, 2032 St. Urbain Street; Garrick, of Mr. and Mrs. Barnard Fisher, 1410 Kenilworth Avenue; Jack, of Mr. and Mrs. Harry Beiner, 420 Lansdowne Avenue; Kenneth, of Mr. and Mrs. Joseph D. Frankel, 4682 De La Petrie Avenue; Reuben Ginsberg, chairman of the school board; Terry, son of Mr. and Mrs. Jack Kurtz, 216 Edison Street, St. Lambert; Kenneth, of Mr. and Mrs. Albert Piafsky, 317 Alexis Nihon Boulevard; Bruce, of Mr. and Mrs. Charles E. Everest, 4825 Wilson Avenue; Lawrence Raphael, of Mr. and Mrs. Charles Raphael, 6522 Mountain Sights Avenue.

— Jack Markow

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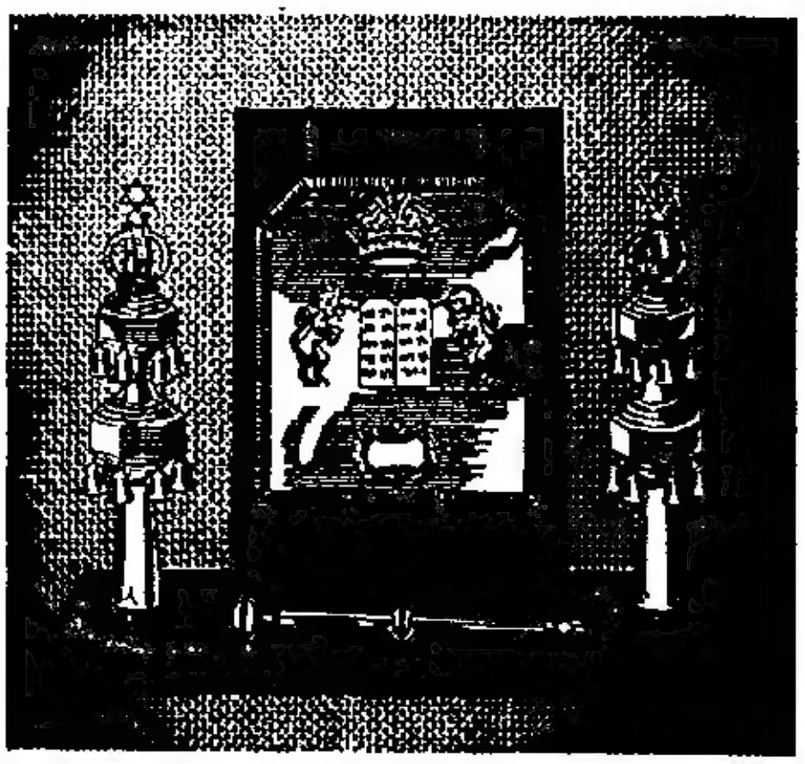

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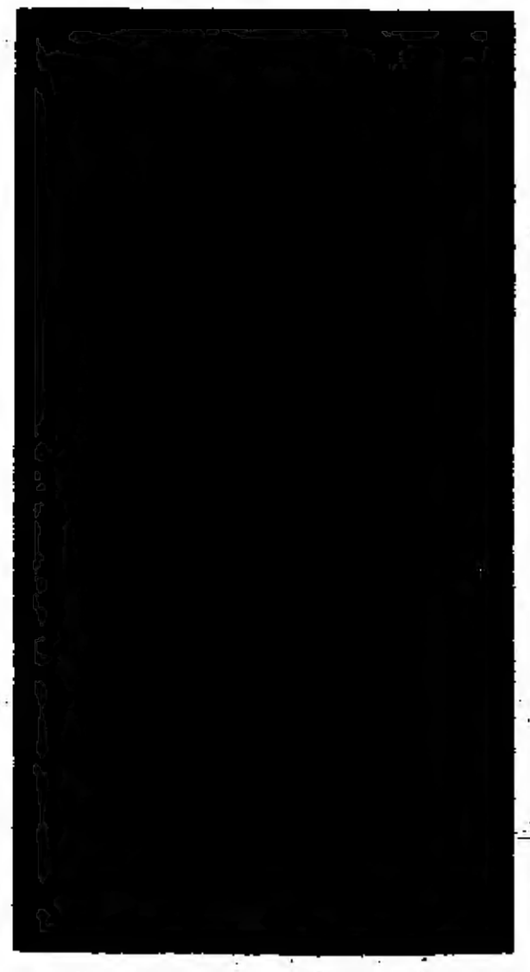
Michael, aged thirteen years, above, is the son of Mr. and Mrs. I. Shatzky, 5590 Jeanne Mance Street, Montreal; brother of Simon Shatzky, 7448 Kingsley Road; and Allan Shatzky.

— Eaton's Photo

Gary Todd, aged three years, above, is the son of Mr. and Mrs. Merrit Diakin, 17 Ames Crescent, Toronto; brother of Joel Evan, aged five and one-half years; grandson of Mrs. Hilda Nissenbaum, 3388 Bathurst Street; and of Mrs. William Steinberg, 93 Ranee Avenue; and of John Diakin, of Toronto.

— Famous Studio

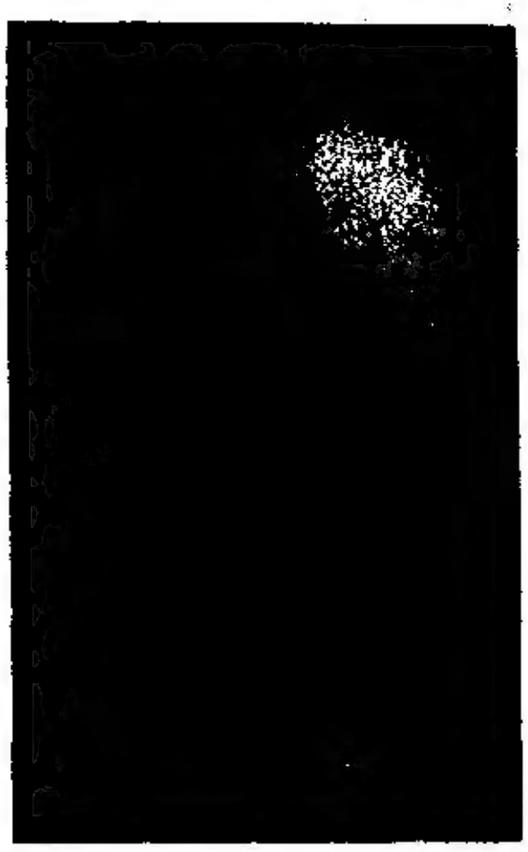


Ira Allan, aged ten years, left, and Richard, eight, right, are the sons of Mr. and Mrs. Samuel Gratstein, 126 Collinson Boulevard, Toronto; grandsons of Mr. and Mrs. Aaron Lockett, 3835 Bathurst Street; and of Jeremiah Gratstein, 10 Glen Park Avenue.

— Horvath Photography

— Canada Wide

David Karr, of New York, right, president of Fairbanks Whitney Corporation of America; and a director of Fairbanks Morse Limited, addressed Toronto Technion Society, at a meeting at Holy Blossom Temple, on "The Sweetening Of The Sea", dealing with de-salting of sea-water, and showed a film documentary. Mr. Karr is a former reporter for New York metropolitan newspapers; correspondent for the Washington Post; and a staff member of the syndicated column, "Washington Merry Go-Round". National executive members of Technion are: D. Lou Harris, of Toronto, president; The Honourable Mr. Justice Harry Batshaw, of Montreal, Que., honourary president; Eugene Stearns, of Montreal, Que.; Mitchell N. Franklin, of Saint John, N. B.; and Mark A. Levy, of Toronto; vice-presidents; Nicholas Munk, of Toronto, secretary-treasurer. National directors are: Alexander Betcherman, Commander E. H. Spergel, Bertram Loeb, and Zeev Vered; all of Ottawa, Ont.; Samuel Bronfman, Joseph N. Frank, Samuel Wechsler, Mrs. L. Mandelssohn, Alfred M. Miller, all of Montreal, Que.; Stephen E. Berger, J. I. Oelbaum; and Joseph Yaver, executive director; all of Toronto. Toronto chapter officers are: Stephen E. Berger, president; Joseph Berman, and Nicholas Munk, vice-presidents; Arthur I. Stevens, secretary-treasurer; and board of directors: Norman Grant, Louis Lockshin, Murray Pulzner, Leon Gasner, and Hugo Blum. Guests were: Avraham Bar-El, Consul of Economic Affairs of Israel; Benjamin Etkin, professor of aerophysics: I. I. Glass, professor of aeronautics, and astronautics; both of the University of Toronto; Claude S. Jarrett, representative of the Ontario Association of Architects; and representatives of the Royal Astronomical Society of Canada; Miss Ruth Northcott, national president; and J. E. Kennedy, national secretary; also members of the Ontario Research Foundation; Royal Canadian Institute; and professors of the University of Toronto. Joseph Berman was chairman. Mrs. Arthur I. Stevens was hostess. The Canadian Technion Society completed a capital funds campaign, for the "Canada Building of Natural Resources", in Israel.



At the opening of Brotherhood Week at the Jewish Public Library, in Montreal, were: from left to right: Marius Doyo, French Catholic co-chairman of the Province of Quebec Branch of the Canadian Council of Christians and Jews; Merray Ballantyne, English Catholic co-chairman of the Council; and David Z. Rivlin, Consul General of Israel in Montreal.

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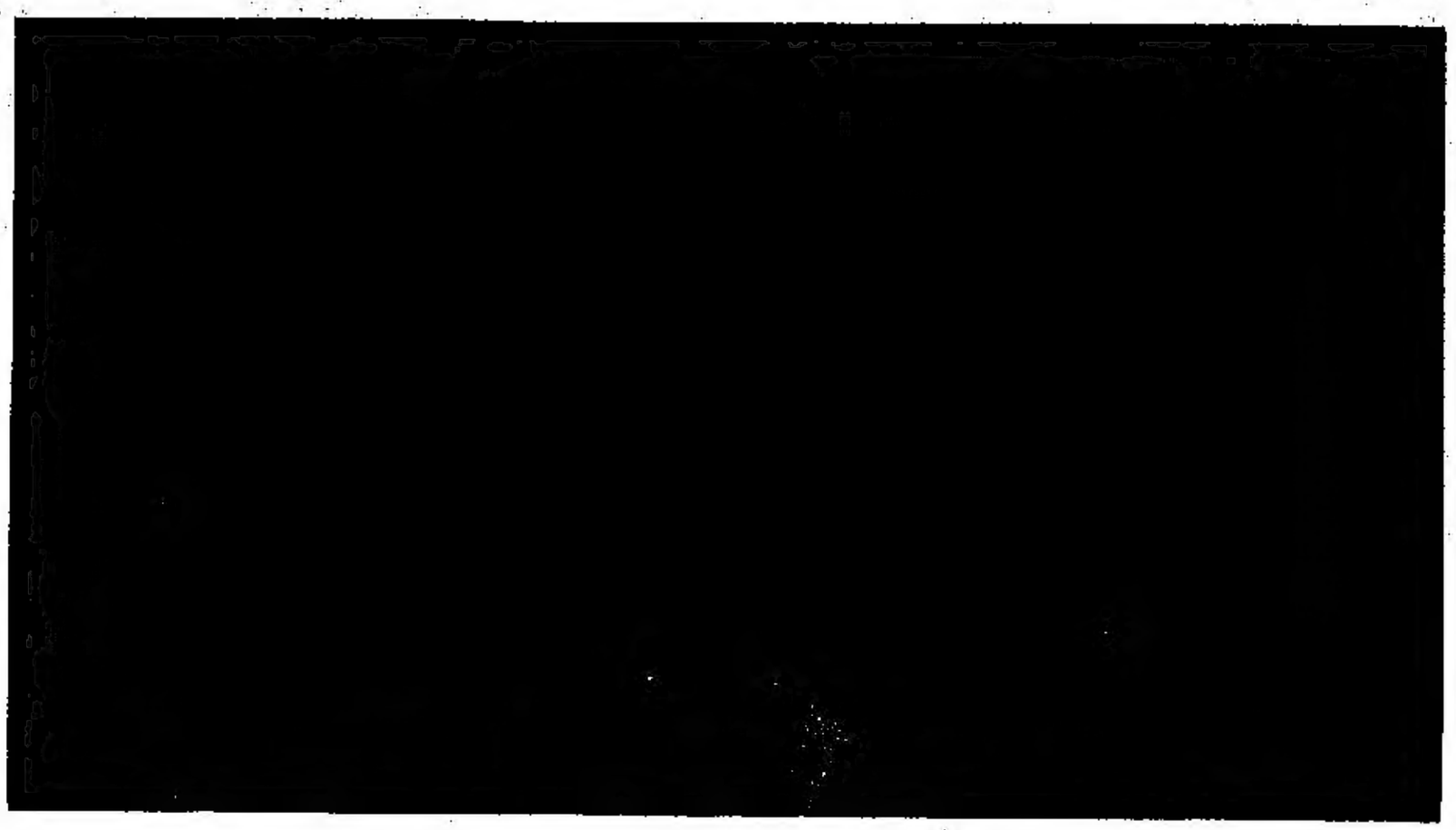
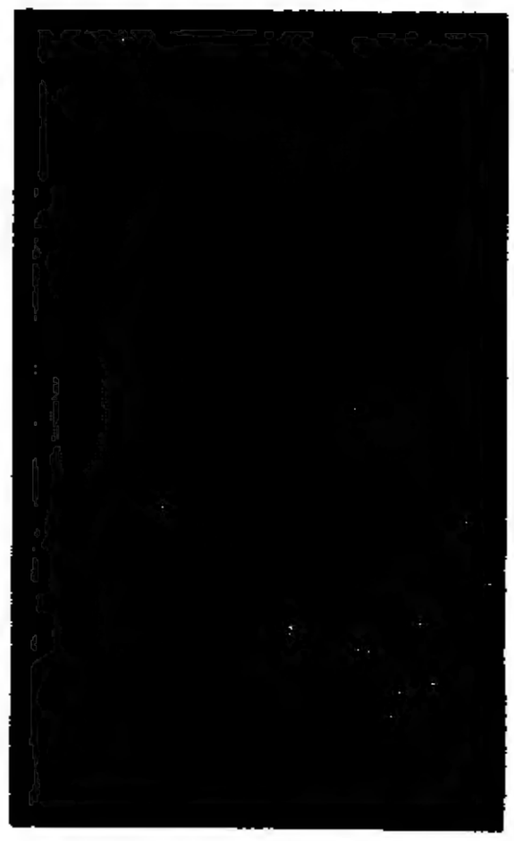


Left to right: Kenneth D. Soble, Jewish recipient of the Canadian Council of Christians and Jews 1962 Human Relations Award; The Very Reverend John C. Cody, Bishop of London, Catholic recipient; and George C. Metcalf, Protestant recipient. At a dinner, attended by eleven hundred persons, held in the Canadian Room of the Royal York Hotel, in Toronto, Captain Joseph Jeffery, of London, presented Mr. Soble with his award. The Council also paid tribute with a presentation of a painting by Tom Thomson, one of the famous Group Of Seven painters, to O. B. Roger, of Toronto, retiring Jewish co-chairman of the Council, who died subsequently. His successor, Samuel Steinberg, of Montreal, was inducted at the dinner by the Council. The citation presented to each reads as follows: "For his outstanding contribution in promoting understanding and co-operation among the people of Canada. Eminently successful and influential, he has maintained the friendly human touch, demonstrating the Brotherhood of Man under the Fatherhood of God, not only by practising it in his personal relations, but by inspiring others to do so also. In recognition of his service to humanity the Canadian Council of Christians and Jews gratefully presents to him this Human Relations Award."

At the seventh annual convention of the Montreal Dress and Sportswear Manufacturers' Guild were: left, Mr. and Mrs. David Weiner, 2315 Rantel Street; and Mr. and Mrs. A. A. Sheiner, 630 Fraser Street; all of Montreal.

— Richard Arless

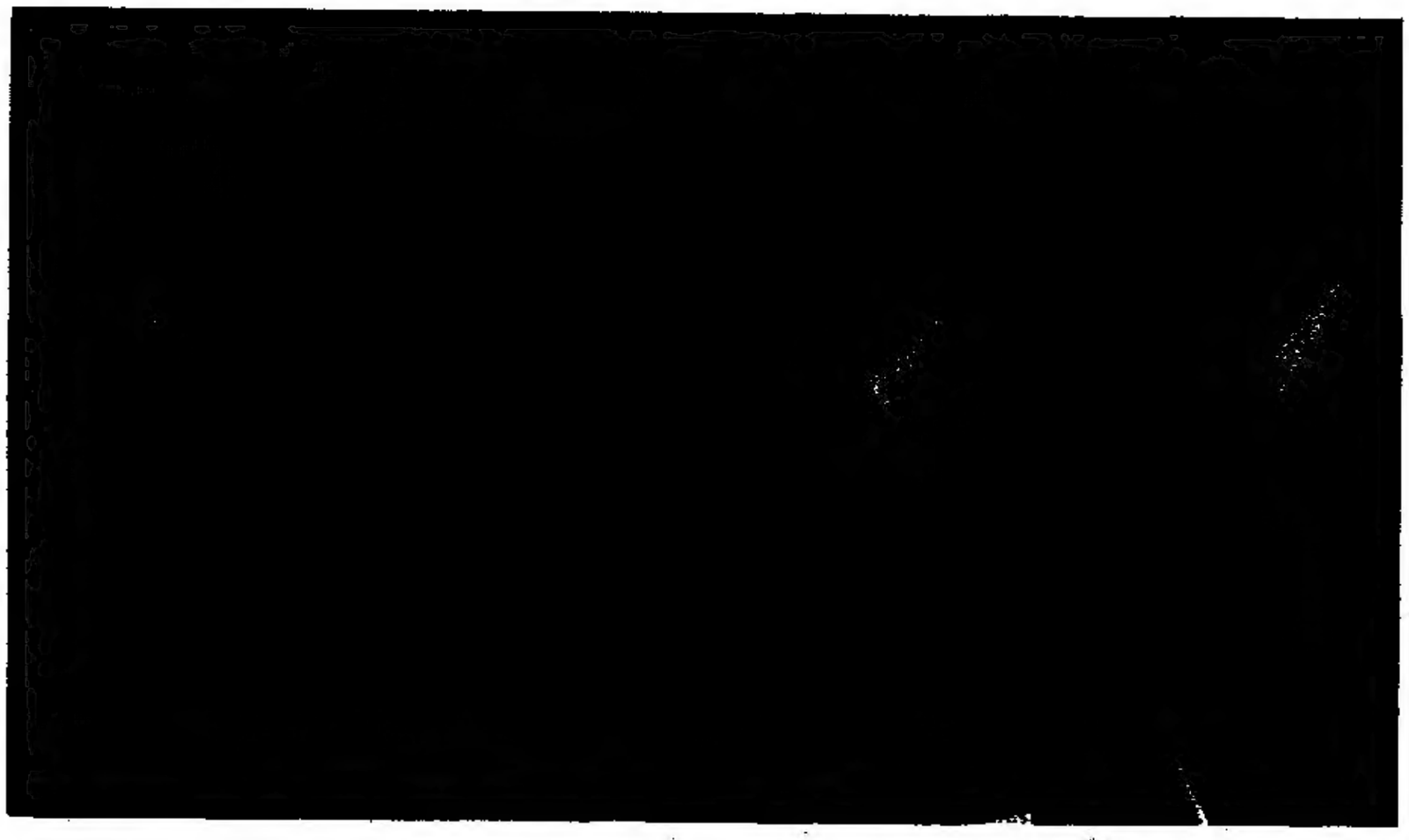


Michael Allan Mittelman, above, son of Mr. and Mrs. Abraham Mittelman, 4970 Borden Avenue, Montreal, graduated from the University of Montreal, in the Faculty of Pharmacy. He is now studying medicine at the University of Toronto. He is the brother of Miss Sheila Mittelman, and Joseph Mittelman.

— Leonard

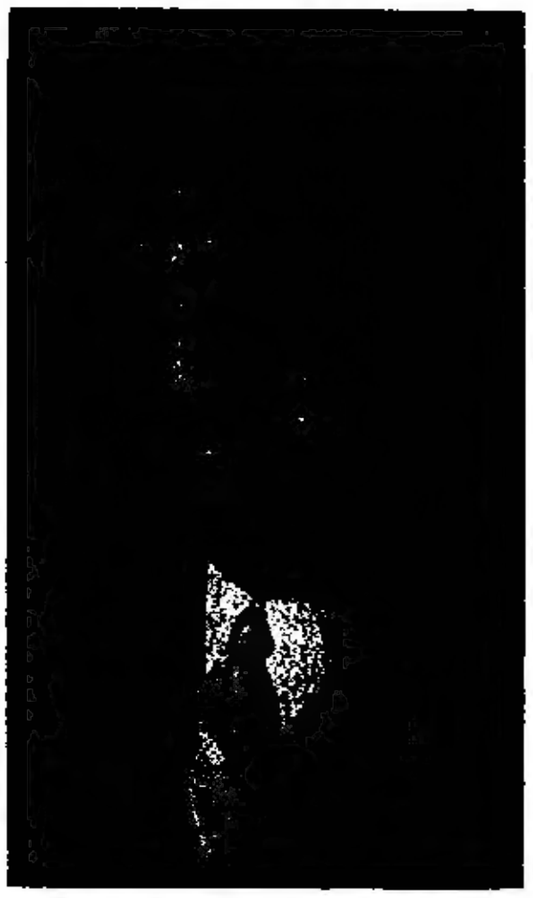
From left to right are: Lyon D. Cohen, 4815 Queen Mary Road, Montreal, winner of the Prize for the second highest standing in the province at the final examination, 1962, of the Institution of Chartered Accountants of Quebec; Stephen Ivor Coplan, 4775 Plamondon Avenue, Montreal, winner of the Gold Medal and Prize for highest standing in the province; also winner of the Canadian Institute of Chartered Accountants Founders' Prize for third highest standing in accounting and auditing in Canada; Paul Bruneau, 2608 St. Louis Road, Quebec City, Quebec, president of the Institute; and Serge Saucier, 10433 De La Roche Street, Montreal, winner of the Institute's Silver Medal and Prize for the highest standing in the province at the Institute's intermediate examination, 1962. Mr. and Mrs. Lyon D. Cohen (nee Ellen Rippner), have a daughter, Marcie, aged nearly one year. Mr. Cohen is the son of Mr. and Mrs. Sidney J. Cohen, 4562 Michel Bibaud Street. Stephen Ivor Coplan is the son of Mr. and Mrs. Louis Coplan, of Ottawa, Ont. Mrs. Steven Ivor Coplan is the former Miss Barbara Flanders.

— David Bier



The Jewish Labour Committee of Canada presented its first human rights award to Claude Jodoin, right, president of the Canadian Labour Congress, at a banquet at the Queen Elizabeth Hotel, in Montreal. Michael Rubinstein, Q.C., 3055 Linton Avenue, Montreal, left, who has headed the Committee almost since its inception in the mid-1930's, made the presentation. In accepting the award, Mr. Jodoin claimed it was actually being presented to the "whole labour movement and all those men and women who worked to further those principles of equality and justice in which we believe."

— Photo Illustrations of Canada



Samuel Moskovitch, Q.C., 5564 Alpine Avenue, Montreal, left, was honoured at a testimonial dinner of Mount Royal Lodge 729, of Bnai Brith, at the Queen Elizabeth Hotel, in cooperation with the Israel Bond Organization. He has been president of Mount Royal Lodge; of the Eastern Canadian Council; and of District One; and is a member of the national board of governors. He was chairman of the initial campaign to establish a Bnai Brith Hillel Foundation at McGill University; is a member of the board; and was co-chairman for the initial campaign to establish a Bnai Brith Youth Organization building. He is chairman of the evaluation committee of the Bnai Brith Supreme Lodge; and a member of the board of World Bnai Brith. He was president of Pi Lambda Phi Fraternity at McGill University, and the first Canadian to receive its Council Key for Merit. He has been president of the Montefiore Club; founder-president of the Men's Association of Shaar Hashomayim Synagogue; was regional chairman of the Canadian Citizenship Council; chairman of Combined Jewish Appeal, and is on its board; is vice-president and honorary counsel of Maimonides Hospital and Home for the Aged, and two years ago, was chairman of its new building drive. He is honorary chairman, and was the founder chairman, of the Council of Jewish Health Agencies; is a member of the board of administration of the Jewish General Hospital; a member of the board of trustees of the Federation of Jewish Community Services; a director of the Canadian Council of Christians and Jews; and of the Y.M.-Y.W.H.A. In 1958, Mr. Moskovitch received the Maurice Memorial Award as the "man of the year" in the Fur Industry. Active in Israel Bond drives since their inception, Mr. Moskovitch is secretary-treasurer of Canada-Israel Securities Limited. Mr. and Mrs. Moskovitch (nee Bess Zumar), have a son-in-law and daughter, Mr. and Mrs. Victor Spunt (Shirley), 5610 Parkhaven Avenue; and a daughter, Miss Meana Jay Moskovitch; and two grandsons, Jeffrey David Spunt, aged four years; and Stuart Terry, two. M. H. Katz is president of Mount Royal Lodge which honoured Mr. Moskovitch; David Litner, Q.C., was dinner chairman; vice-chairmen: Henry Blatt, David S. Katz, Sidney Maislin, and Samual Rubenstein.

Cecil Pascal, 645 Lansdowne Avenue, Montreal, right, is general chairman of the 1963 Joint Campaign for Combined Jewish Appeal, United Israel Appeal, and the Rescue and Survival Fund, succeeding Jacob M. Lowy who is now chairman of the Business Man's Council. The Joint Campaign is the annual, major, welfare effort conducted by the Jewish community for local, national, and overseas causes. It will take place on November 4 to 18. Mr. Pascal was associate campaign chairman for the past two years, and before that an associate chairman in the Corporations Division. He is a member of the board of directors of Herzl Health Service Centre, a Jewish Federation agency; of the board of YM-YWHA; the Hospital of Hope; Montreal Rehabilitation Institute; Shaar Hashomayim Synagogue; Mount Royal Lodge, Bnai Brith; Masonic Lodge of the Covenant; Montreal Rotary Club; and Montefiore, and Hillsdale Clubs. Mr. Pascal is the third member of his family to hold the position of chairman of the Joint Campaign. His brother, Max Pascal, served in 1958; and another brother, Arthur Pascal, in 1960. Mr. and Mrs. Cecil Pascal (nee Bess Maien), have three sons and a daughter-in-law: Mr. and Mrs. Sydney Pascal (nee Shirley Shames), and David and Frederick Pascal.

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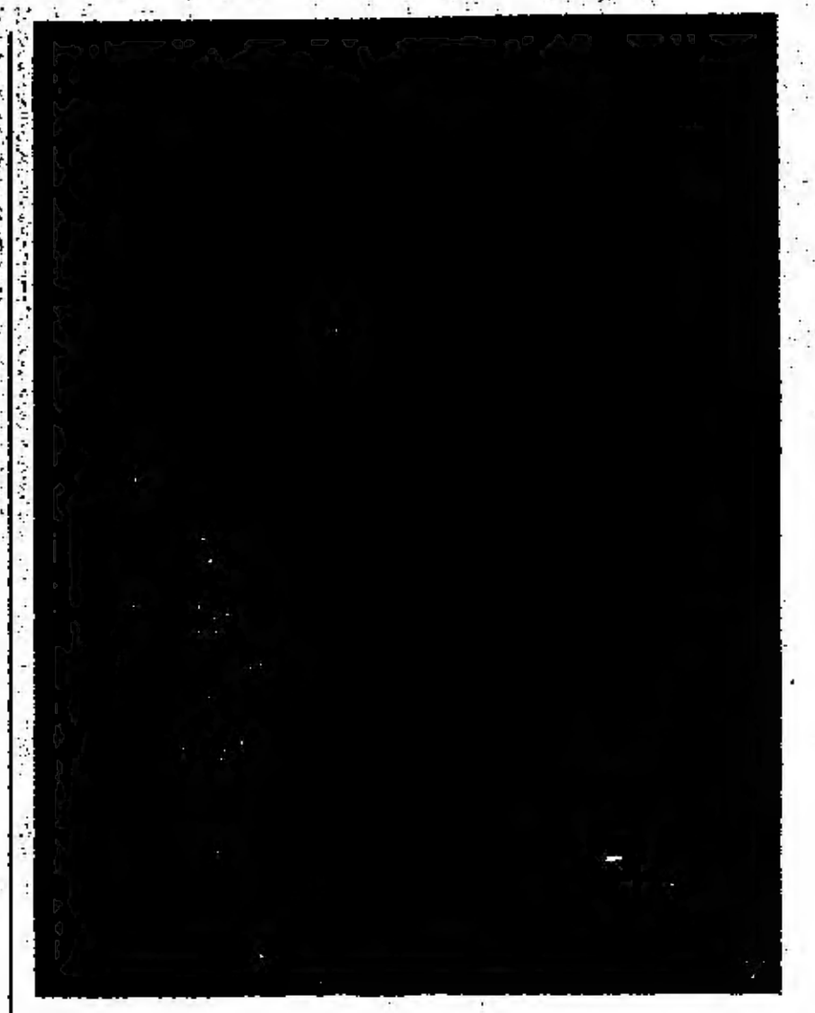
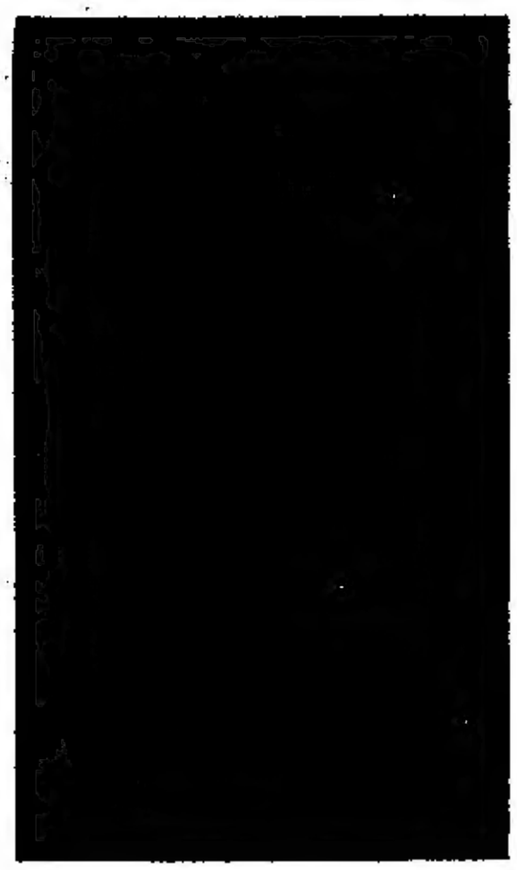


Mrs. Jack Silberbach, 4348 Bathurst Street, Toronto, left, is the former Miss Madeline Stessel, daughter of Mr. and Mrs. Sydney Stessel, 3 Drexel Road. Mr. Silberbach is the son of Mrs. Fritz Silberbach, 8372 Querbes Avenue, Montreal, Que., and the late Mr. Silberbach.
— Graphic Artists

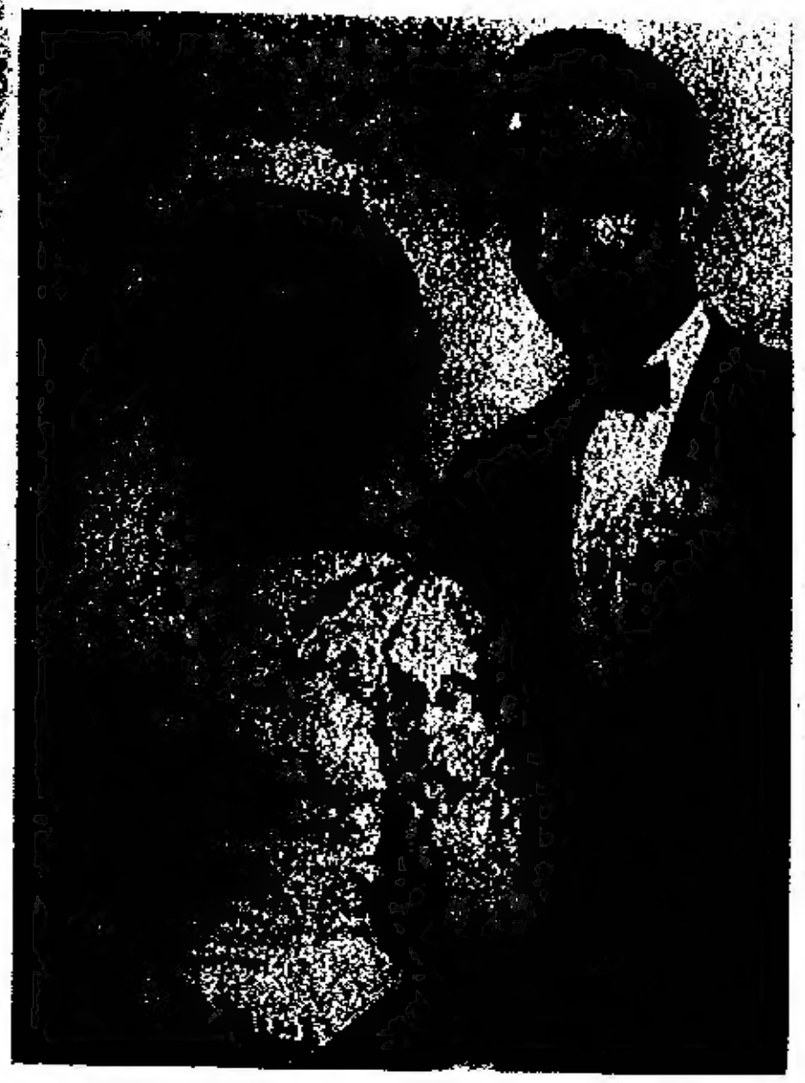


Mrs. Hillel Becker (nee Miriam Shulimson), 5711 Rand Avenue, Montreal, left, was program chairman of the conference sponsored by the Women's Division of Combined Jewish Appeal, at the Queen Elizabeth Hotel, in Montreal. "Planning For Progress, The Challenge Of A Changing Community" was the theme of this Women's Community Conference, related to three main areas: health services, counselling services, and group work and recreation. Mr. and Mrs. Becker have two children: Deborah, aged seven and one-half years; and Jeremy, six.
— Drummond Photos

Mrs. Marvin Kershner, 11 Shallmar Boulevard, Toronto, below, is the former Miss Sandra Dianne Carson, daughter of Mr. and Mrs. Jack Carson, 1 Chadwick Avenue. Mr. Kershner is the son of Mr. and Mrs. Solomon Kershner, 32 Artravon Drive.

— Horvath Photography

Mrs. Samuel Grossman, 4 Muscot Place, Toronto, above, is the former Miss Sharon Feldman, daughter of Mr. and Mrs. Isadore Feldman, 72 Wanderley Drive. Mr. Grossman is the son of Mr. and Mrs. David Grossman, 69 Wanderley Drive.
— Famous Studio



Mrs. Melvin Ellen, 5622 Emerald Avenue, Montreal, is the former Miss Marilyn Carol Cohen, daughter of Mr. and Mrs. Louis J. Cohen, 485 Dufferin Road. Mr. Ellen is the son of Mr. and Mrs. Israel Ellen, 2480 Goyer Avenue.

— Drummond Photos

Miss Brenda Elaine Segall, daughter of Mr. and Mrs. Alec Segall, 26 Pretoria Avenue, Toronto, graduated from the University of Toronto, with an Honour Bachelor of Arts degree in Modern Languages. She received an Assistantship from the French Government to teach in Toulouse, France, for one year, and while there, is studying Spanish at the University of Toulouse. She also received a Scholarship from the Spanish Embassy in Madrid to attend the University of Madrid for six weeks. She was a member of the Spanish Club, and of the French Club at the University of Toronto. Upon her return from Madrid, she will work towards a Master of Arts degree at the University of Toronto.

Mrs. Stephen Azeff, 7460 Kingsley Road, Montreal, is the former Miss Linda Friedman, daughter of Mr. and Mrs. Nathan Friedman, 5631 Eldridge Avenue. Mr. Azeff is the son of Mr. and Mrs. Philip Azeff, 976 Wilder Avenue. Mrs. Azeff is on the staff of the Protestant School Board of Greater Montreal.

— Gregory Nudel

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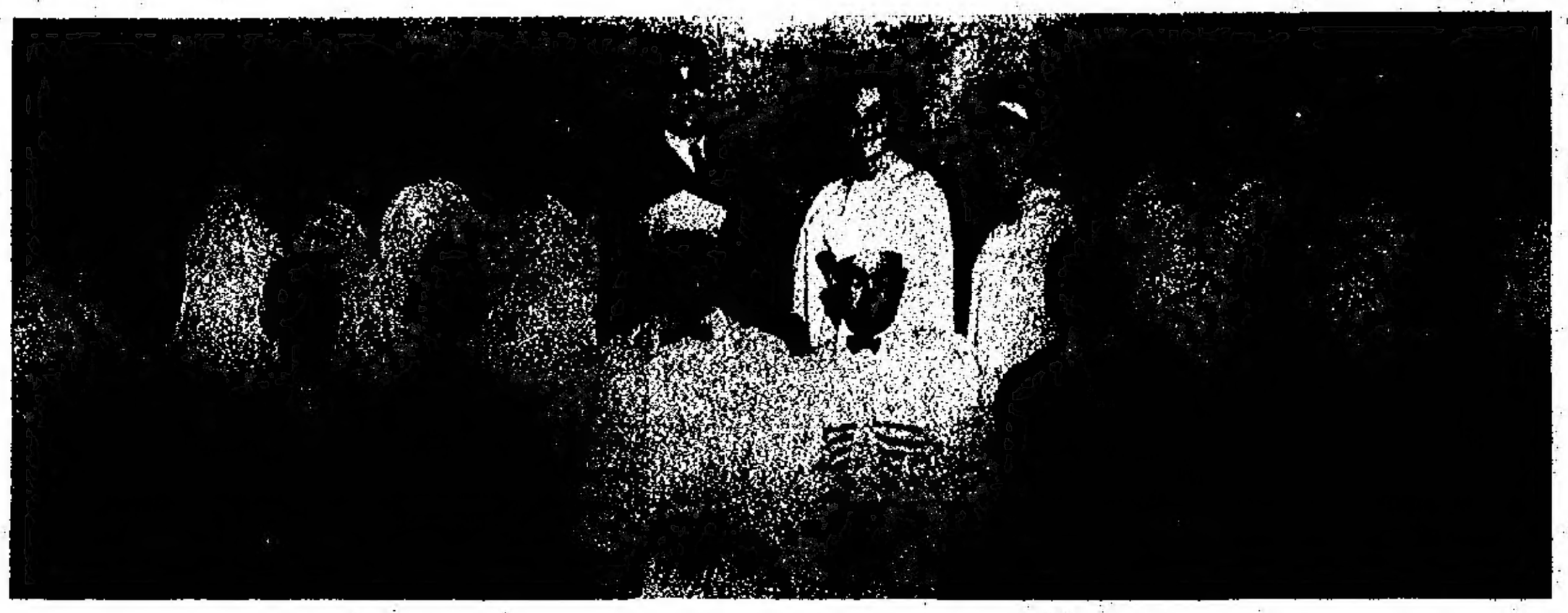
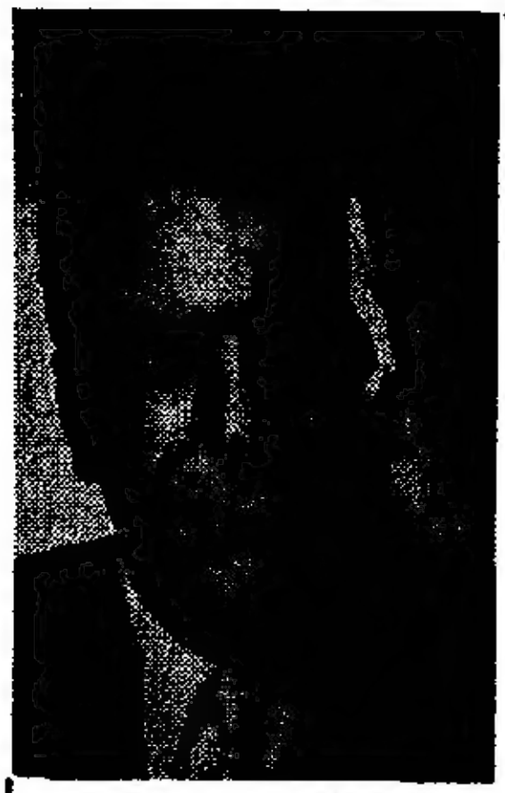


Temple Beth Sholom Confirmation Class, of Montreal, June, 1962, seated from left to right: Larry, son of Mr. and Mrs. Harold Shapiro, 4625 Royal Avenue; David, of Mr. and Mrs. Gordon Bora, 4952 Randall Avenue; Peter, of Mr. and Mrs. Fred Sherman, 7911 Wavell Avenue; Rabbi H. Leonard Poller, Cantor Luciano Della Pergola, Martin, son of Mr. and Mrs. Philip Rosenbaum, 4135 Wilson Avenue; Joseph, of Dr. and Mrs. Lyon Lapin, 5511 Borden Avenue; Jonathan, of Mr. and Mrs. Lionel Rosenthall, 5619 Westluke Avenue. Standing, from left to right: Janice, daughter of Mr. and Mrs. Norman Schneider, 75 Charles Street, Valois, Quebec; Karen, of Mr. and Mrs. Harry Futernick, 7903 Guelph Road; Linda, of Mr. and Mrs. Joseph Springer, 5580 Clanranald Avenue; Flora-Lu, of Mr. and Mrs. Ernest Guter, 134 Feradale Crescent, Dorval; Gloria, of Mr. and Mrs. Alexander Solomon, 4905 Draper Avenue; Allen, son of Mr. and Mrs. Martin Rubin, 6613 Nice Road; Davida, daughter of Mr. and Mrs. George Greenspon, 5370 Doherty Avenue; Sylvia, of Mr. and Mrs. Samuel London, 5560 Randall Avenue; Barbara, of Mr. and Mrs. Arthur Litwin, 5467 Cavendish Boulevard; Marion, of Mr. and Mrs. Manual Levis, 143 Windward Crescent, Pointe Claire; Roslyn, of Mr. and Mrs. Harry Segal, 4564 Beaconsfield Avenue; Marilyn, of Mr. and Mrs. Rudolph Rosenberg, 5244 Prince of Wales Avenue.

— Wel Mir



GILBERT D. SHORE
Asst. Agency Vice-President

GREETINGS

Mr. G. D. Shore and his associates of the Montreal Centre Branch wish to extend Passover Greetings to their many friends of the Jewish Community.

THE MONTREAL CENTRE BRANCH, UNDER THE DIRECTION OF MR. GILBERT D. SHORE, HAS HELD THE RECORD OF THE LEADING CANADIAN AGENCY IN THE EMPIRE LIFE INSURANCE COMPANY, FOR THIRTEEN YEARS.

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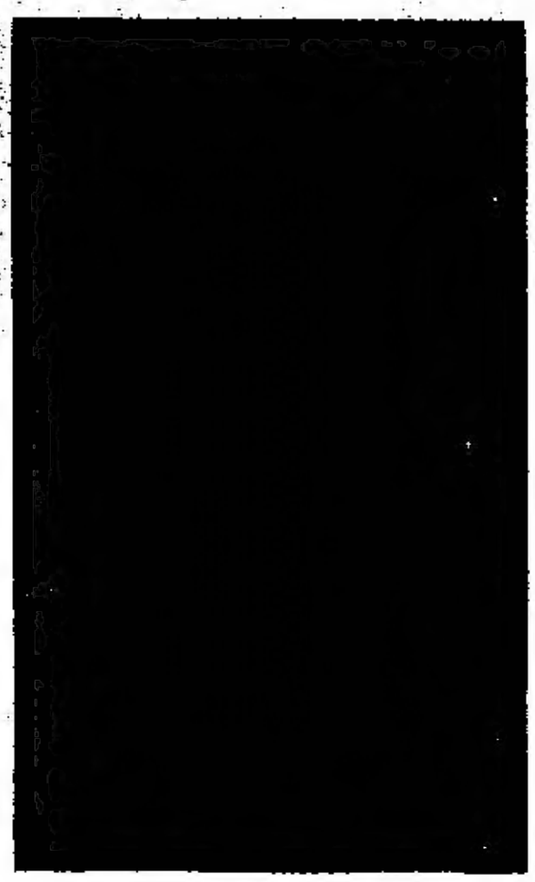
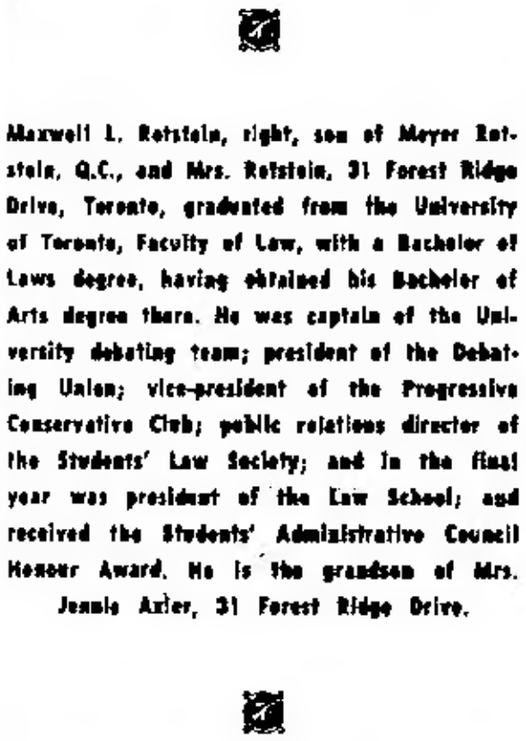
Melvin M. Kalman, 4 Mascot Place, Toronto, left, son of Mr. and Mrs. Harry Kalman, 27 Craig Avenue, graduated from the University of Toronto, with a Bachelor of Science degree, Faculty of Pharmacy. He is a member of Rho Pi Phi Fraternity. He is the brother of Miss Elaine Kalman. His wife is the former Miss Sandra Ekanovitz, daughter of Mr. and Mrs. A. Ekanovitz, 121 Inverway Avenue.

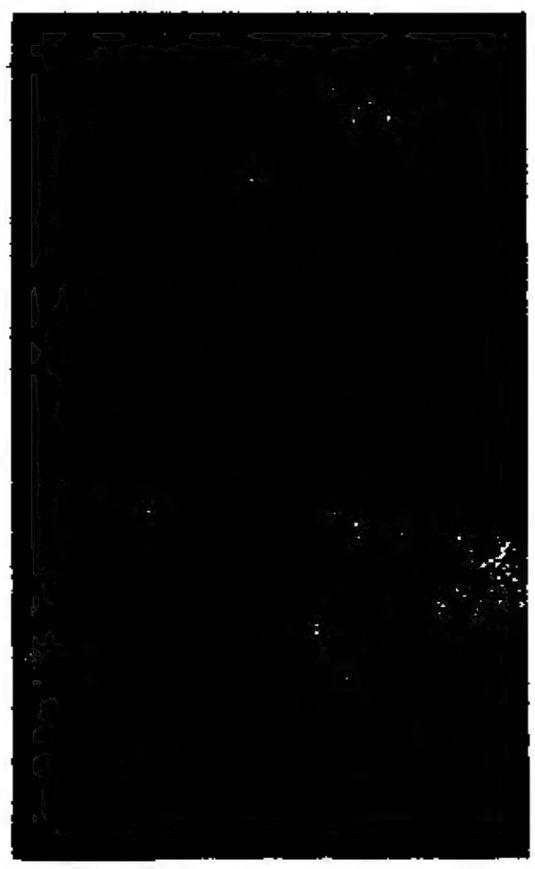


— Ashley & Crippen



Maxwell L. Retstein, right, son of Meyer Retstein, Q.C., and Mrs. Retstein, 31 Forest Ridge Drive, Toronto, graduated from the University of Toronto, Faculty of Law, with a Bachelor of Laws degree, having obtained his Bachelor of Arts degree there. He was captain of the University debating team; president of the Debating Union; vice-president of the Progressive Conservative Club; public relations director of the Students' Law Society; and in the final year was president of the Law School; and received the Students' Administrative Council Honour Award. He is the grandson of Mrs. Jennie Axler, 31 Forest Ridge Drive.

— Arnott & Rogers



— Astra Studio

L. M. Bloomfield, Q.C., 3033 Sherbrooke Street West, Montreal, left, an authority on international law, was named to the National Capital Commission, a Crown agency responsible for the co-ordination and development of Federal government planning in the national capital region. His appointment is for a four-year term.

Edward Murray, aged thirteen years, right, is the son of Mr. and Mrs. Nathan Feferyad, 1072 Shorecrest Street, Montreal; brother of Mrs. Louis Posner (Ruth), 1070 Shorecrest Street; and of Larry Feferyad; grandson of Mr. and Mrs. I. Moron, 5587 Waverley Street; and of the late Mr. and Mrs. I. Feferyad.

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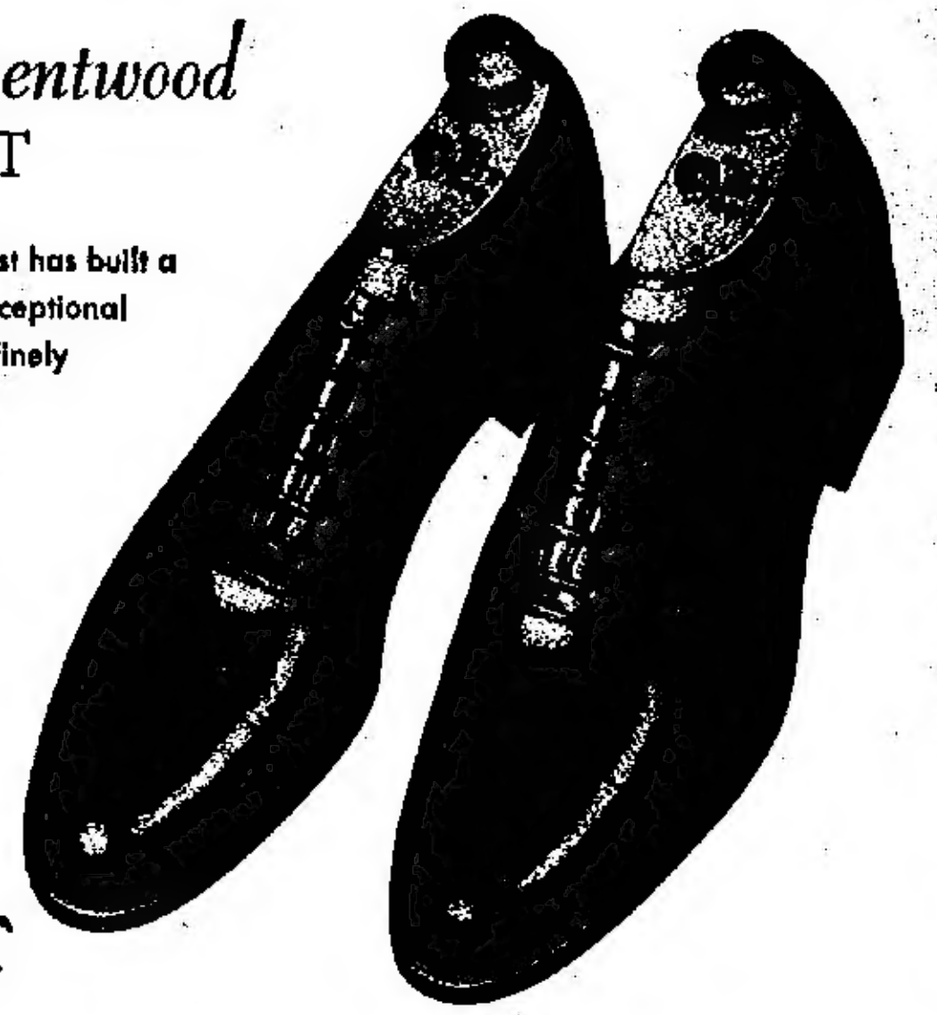

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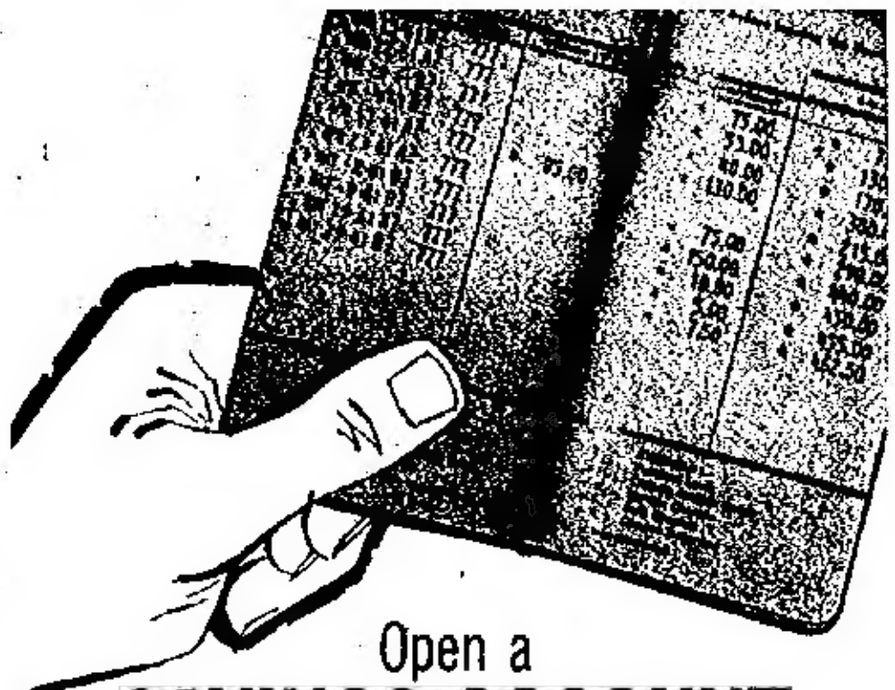

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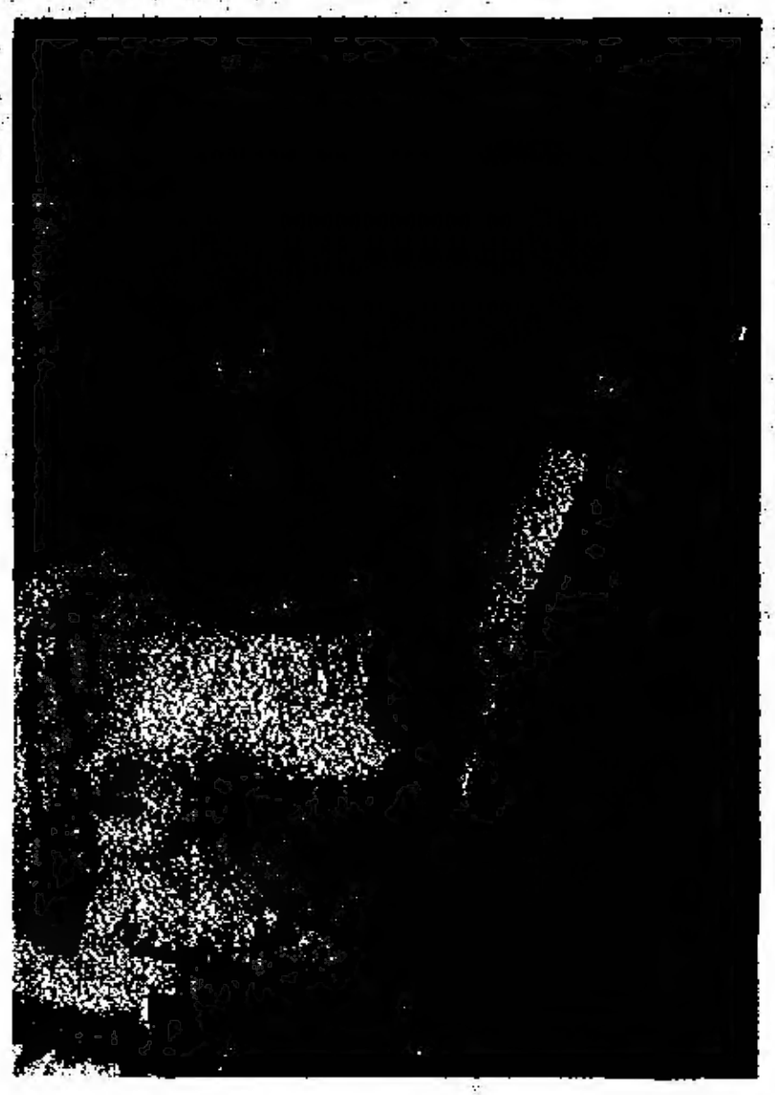

Mrs. Milton Pincus, 4775 Vezina Avenue, Montreal, is the former Miss Roslyn Slutsky, daughter of Mr. and Mrs. Abe Slutsky, 4000 Bourbotte Avenue. Mr. Pincus is the son of Mr. and Mrs. Alex Pincus, 4612 Vezina Avenue
— Perl's and Friedman

Mr. and Mrs. Morris Alper (nee Bella Klayman), 2860 Van Horne Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have a son and daughter-in-law, Mr. and Mrs. Harold Alper, 238 Sheraton Drive; four sons-in-law and daughters: Mr. and Mrs. Sidney Trachtenberg, 4582 Draper Avenue; Mr. and Mrs. Walter Sheper, 5746 Lockwood Avenue; Mr. and Mrs. Percy Newman, 4645 Montclair Avenue; Mr. and Mrs. Allan Lebofsky, 5761 Westminster Avenue; fourteen grandchildren: Laura, Terry, and David Alper; Mrs. R. Danen (Loretta Sheper), Walter, Julie, and Jason Sheper; Larry, and Linda and Lorna Trachtenberg, twins; Miss Judith Newman, Keith, Aileen, and Joel Lebofsky; and a great-granddaughter, Lisa Danen. Mrs. Morris Alper is the sister of Mrs. R. Dash (Esther), 2840 Van Horne Avenue; and of Mrs. Edith Nelson, of Los Angeles, Calif.
— Perl's and Friedman

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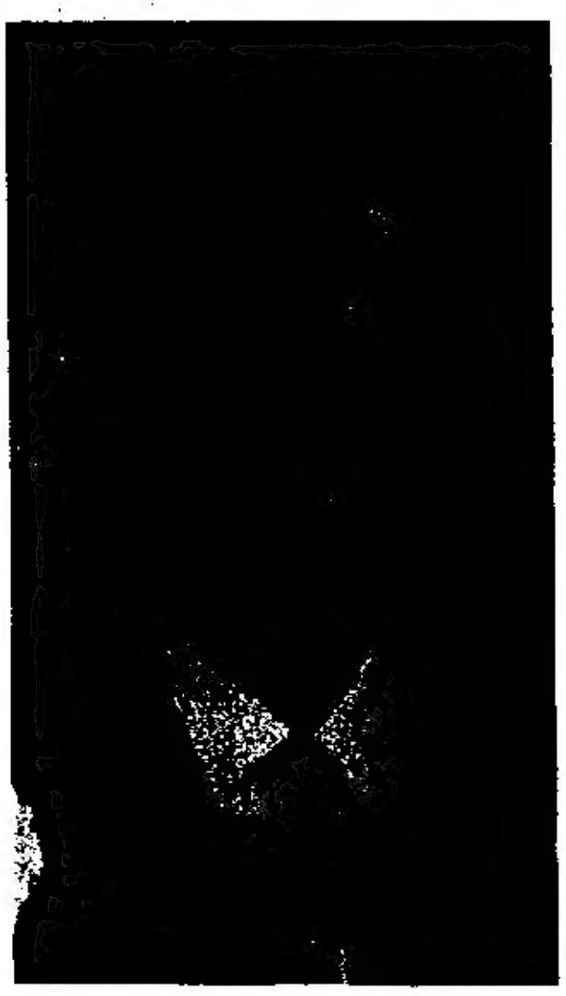
Mrs. Philip Kurtz, 28 Almington Avenue, Toronto, the former Miss Sylvia Wisehlatt, daughter of Mr. and Mrs. Albert Wisehlatt, 47 Wasdale Crescent, graduated from the University of Toronto, with a Bachelor of Arts degree. She was a member of Bnai Brith Hillel Foundation. She is the sister of Daniel Wisehlatt, 61 Thorrock Road. Her husband is the son of Mr. and Mrs. Abraham Kurtz, 22 Austin Terrace. She is taking a course in Sociology at the University of Toronto.

Paul Schrieder, above, son of Mr. and Mrs. Edward Schrieder, 78 Whitmore Avenue, Toronto, graduated from the University of Toronto, with a Bachelor of Commerce degree. He was social representative for University College Literary and Athletic Society; a member of University of Toronto Flying Club; of the Commerce Club; social chairman of Pi Lambda Phi Fraternity; on the basketball and volleyball teams; and a member of University College Follies. He is the brother of Marvin, and Mrs. Larry Band (Sheila), 14 Meadowbrook Avenue; grandson of Mr. and Mrs. Samuel Kallies, 43 Heathdale Road.

Dr. Arnold Irving Freeman, below, 300 St. Clair Avenue West, Toronto, son of Mr. and Mrs. Abraham Freeman, 600 Vesta Drive, graduated from the University of Toronto, faculty of Medicine. He was a member of the Honour Medical Fraternity, Alpha Omega Alpha; of the Medical Fraternity, Phi Delta Epsilon; of the University of Toronto swimming team. He is the brother of Jack Freeman, 525 Chaplin Crescent; and of Mrs. Joseph Gould (Esther), 649 Briar Hill Avenue. His wife is the former Miss Cecile Green, daughter of Mr. and Mrs. Fred Green, 22 Peveril Hill North. He is interning at the New Mount Sinai Hospital, in Toronto.

Dr. Thomas Norman Rusk, above, son of Mr. and Mrs. Sidney Rusk, 5054 Glencairn Avenue, Montreal, graduated from McGill University, and was in seventh place in high aggregate standing in the final year of medicine, winning the Department of Psychiatry Prize. He was president of Zeta Beta Tau Fraternity; in 1953 to 1954; was a member of Alpha Omega Alpha Honor Medical Society; is now interning at the Santa Clara General Hospital, in San Jose, Calif.

George Baumgarten, below, 2865 Kent Avenue, Montreal, graduated from McGill University with a degree of Bachelor of Engineering, in Electrical Engineering. He is the son of Mr. and Mrs. Ruben Baumgarten, 460 Decarie Boulevard, St. Laurent; and is married to the former Miss Helen Applebaum, daughter of Mr. and Mrs. W. Applebaum, 1535 Edouard Laurin Street, Montreal.



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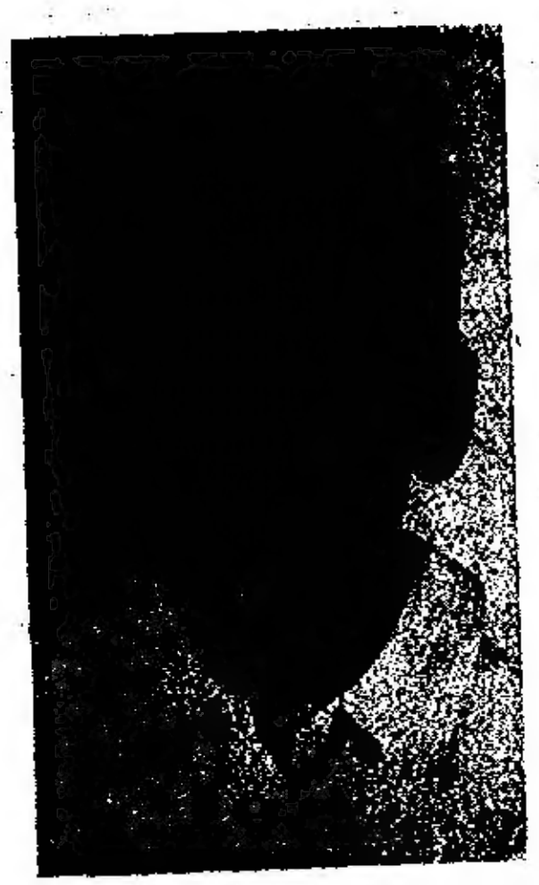

— Hy Welt

Above, are Brian, aged four years, left; and Richard, two, right, the sons of Mr. and Mrs. Monty Dalfen, 6860 Bally Road, Montreal; grandsons of Mr. and Mrs. Isaac Dalfen, 6525 Wilderton Avenue; and of Mr. and Mrs. Jack Mindlin, 5581 King George Avenue; great-grandsons of Mr. and Mrs. Lazare Greenberg; and of Mr. and Mrs. J. Zieiman; all of Montreal.

Centre, are: Meyer Stanley, aged seven and one-half years, top; Jonathan Gary, five; and Michael Marvin, two, the sons of Mr. and Mrs. Edward Balter, 2455 McNulty Street, Montreal; grandsons of Mr. and Mrs. Isaac Dalfen, 6525 Wilderton Avenue; and of the late Mr. and Mrs. Meyer Balter; great-grandsons of Mr. and Mrs. Lazare Greenberg, of Montreal.

— Hy Welt

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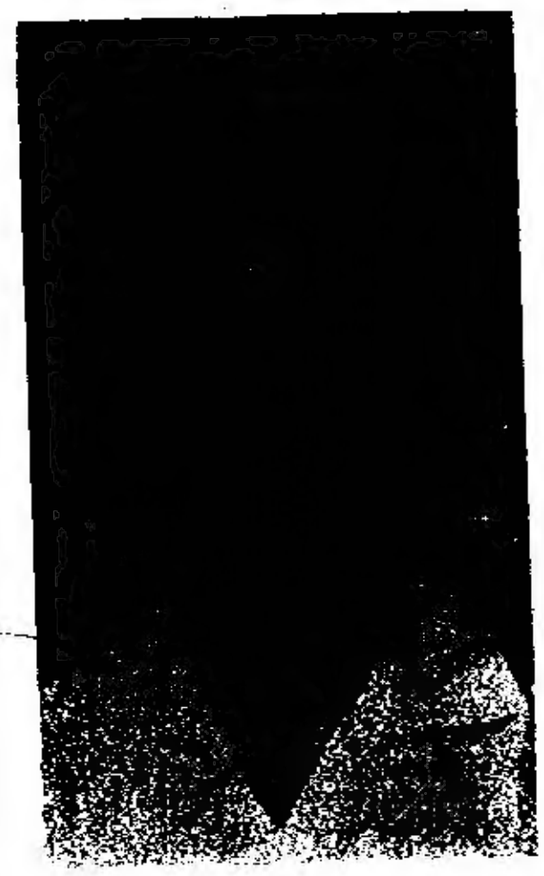
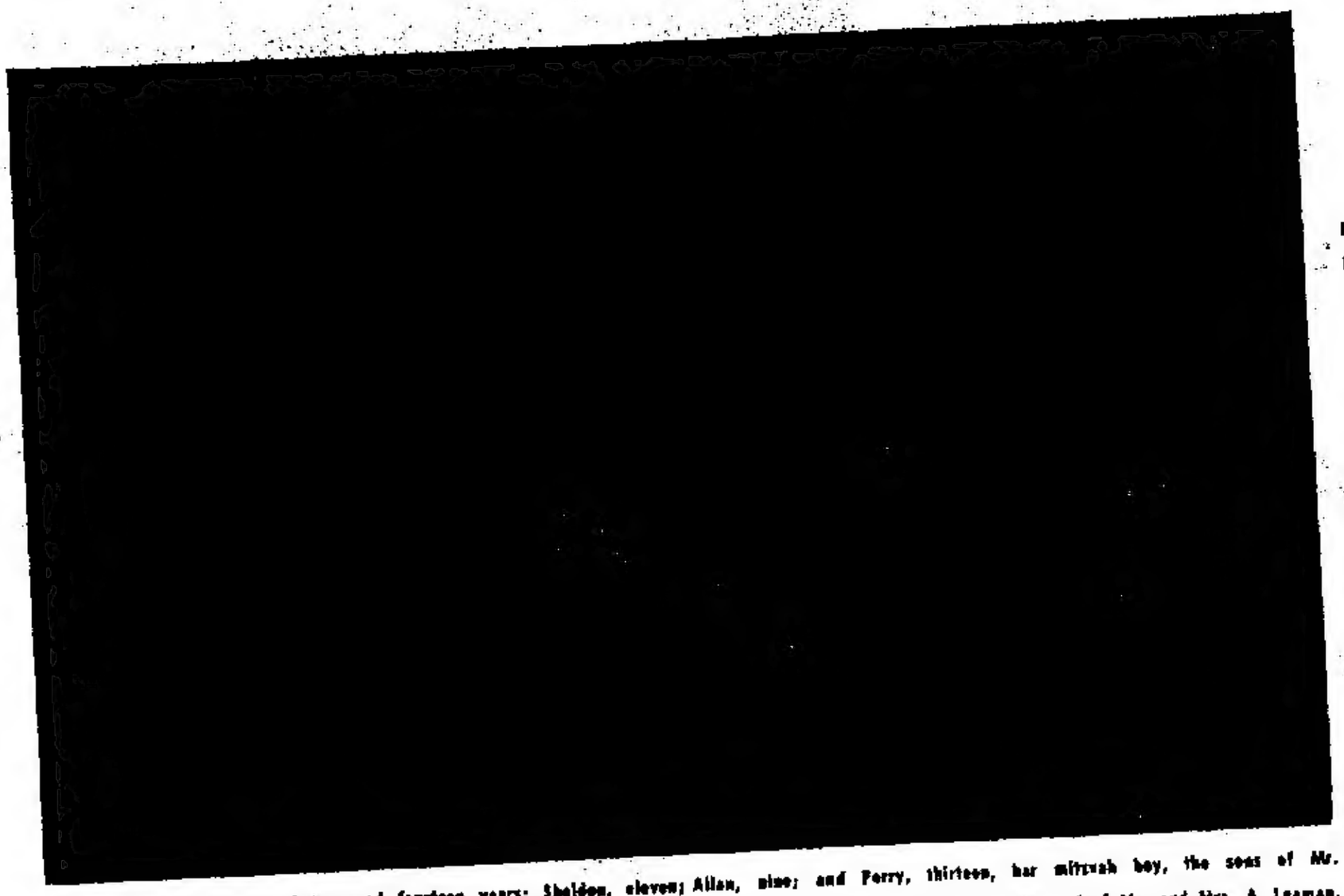


Above, right, are: Lawrence Stanley, aged five and one-half years, top; Murray Steven, three, centre; and Allan Mitchell, one, the sons of Mr. and Mrs. Samuel Rubin, 2465 McNulty Street, Montreal; grandsons of Mr. and Mrs. Louis Rubin, 2155 College Street; and of Mr. and Mrs. Isaac Dalfen, 6525 Wilderton Avenue; great-grandsons of Mr. and Mrs. Lazare Greenberg, of Montreal.

— Hy Welt



Left to right, above, are: Gary, aged fourteen years; Sheldon, eleven; Allan, nine; and Perry, thirteen, bar mitzvah boy, the sons of Mr. and Mrs. Julius Saul, 628 Vesta Drive, Toronto; grandsons of Mr. and Mrs. Pincus Saul, 55 Camberwell Road; and of Mr. and Mrs. A. Leaman, 364 Clinton Street, Toronto.

— Horvath Photography

Richard Kenneth, aged thirteen years, below, is the son of Mr. and Mrs. L. Irving Grunsir, 12 Dinan Road, Toronto; brother of Gary, aged ten years; grandson of the late Mr. and Mrs. Morris Yalofsky; and of Henry Grunsir, 1174 Eglinton Avenue West.

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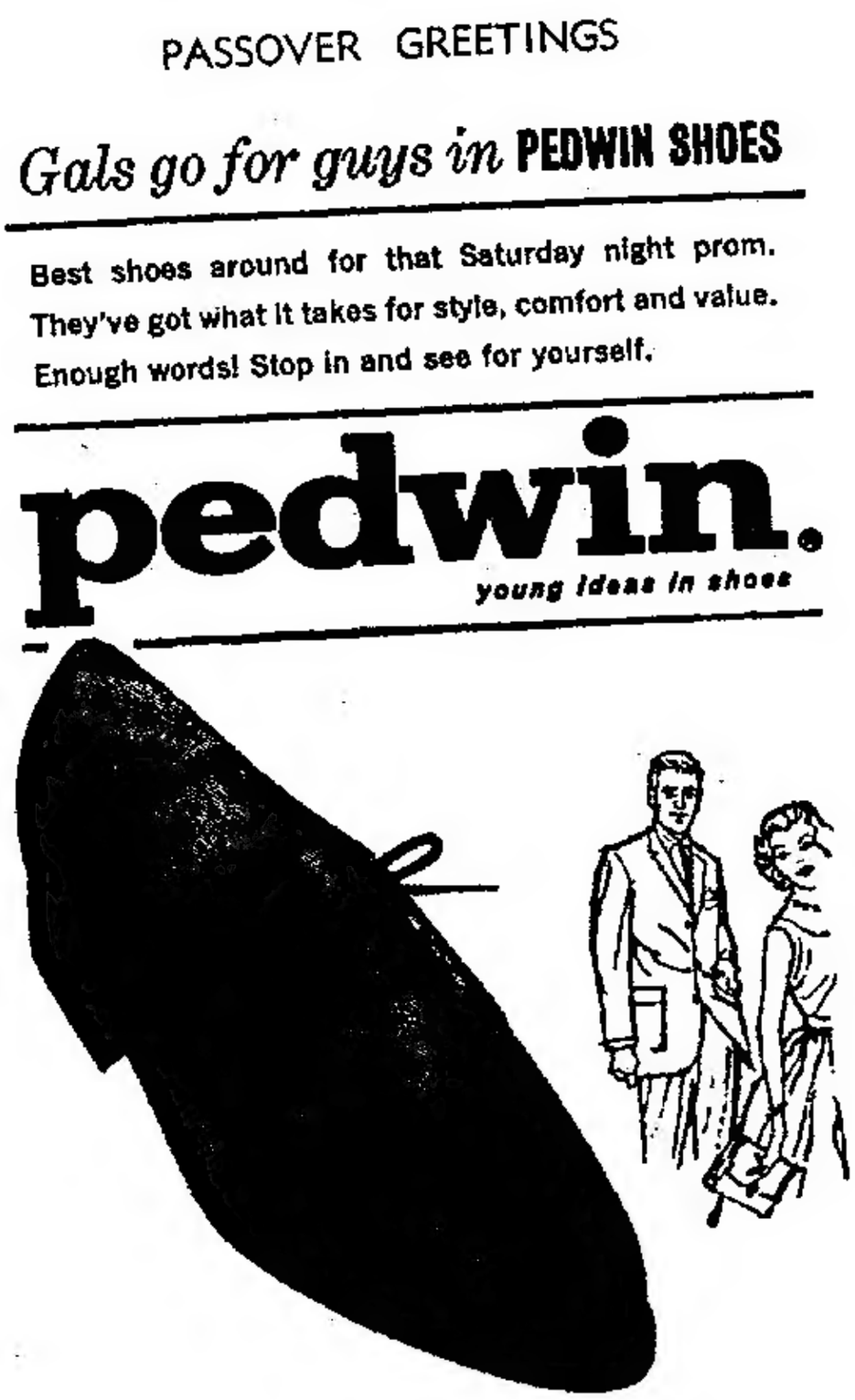

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Dr. Martin Tesher, son of Mr. and Mrs. Jack Tesher, 274 Chaplin Crescent, Toronto, graduated from Queen's University, Faculty of Medicine, in Kingston, Ont. He received a Bachelor of Arts degree from the University of Toronto. He is the brother of Mrs. Edwin Goldstein, 28 Harrison Road, Toronto; grandson of Mrs. S. Nordan, of Montreal, Que. He is interning at the East General and Orthopaedic Hospital in Toronto.

— Wallace R. Berry

Irving Steven Kielner, son of Mr. and Mrs. David Kielner, 5751 Northmount Avenue, Montreal, graduated from McGill University, with a Bachelor of Arts degree. He was social chairman of Hillel Foundation and received the Hillel Foundation Student Council Award; also the Hillel Honour Insignia. He was on the Youth Division Executive for the 1961 Joint Campaign; and for the 1960 Joint Campaign, won the Lionel Stein Memorial Trophy for outstanding effort. He was an intercollegiate debater, and won the Debating Union Executive Bronze Award; was a faculty chairman in the Combined Charities Campaign; participated in the Blood Drive; McGill Daily; and Open House. He is in the Faculty of Law at McGill.

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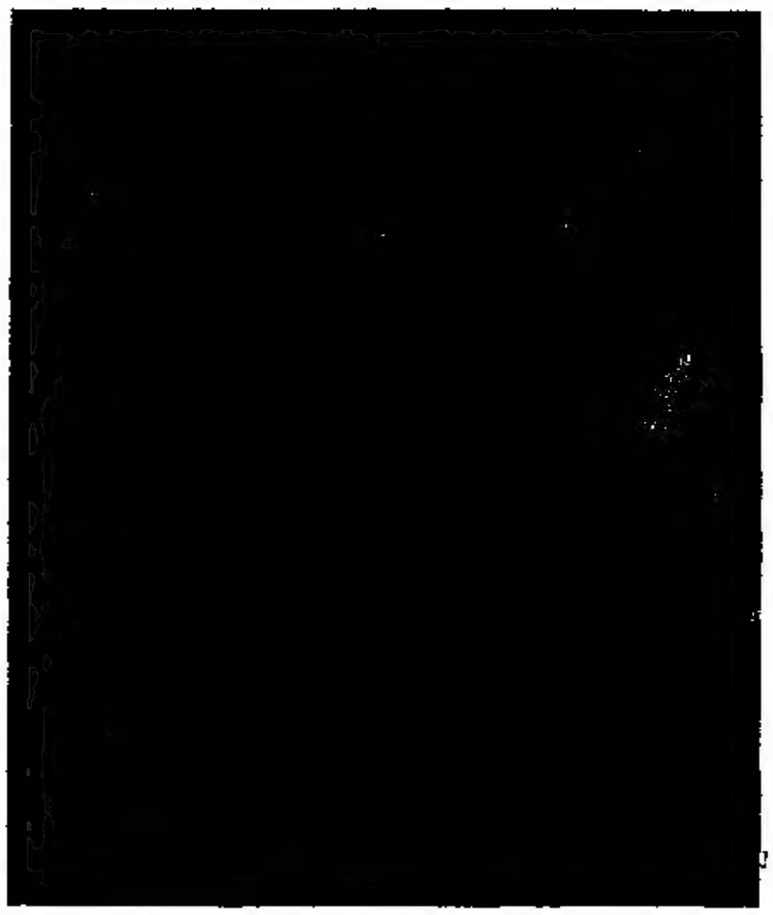
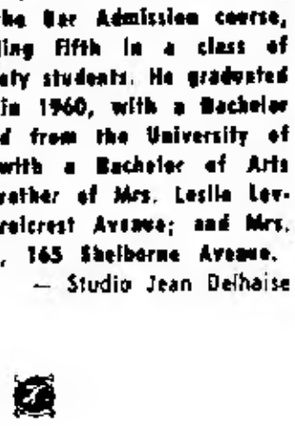


Mr. and Mrs. Harry Moscovitch (nee Minnie Goldberg), 7752 Stuart Avenue, celebrated their fiftieth wedding anniversary. They have two sons and daughters-in-law; Mr. and Mrs. Samuel Moscovitch, 6305 Macdonald Avenue; Mr. and Mrs. Sidney Moscovitch, 345 Gratton Street; three sons-in-law and daughters: Mr. and Mrs. David Abrams, 7750 Stuart Avenue; Mr. and Mrs. Harry Fishman, of Danville, Ill.; Mr. and Mrs. Charles Nichols, 255 St. Aubin Street; and eleven grandchildren: Miss Lorrie Abrams, and Howard Abrams; David, and Debra, children of Mr. and Mrs. Samuel Moscovitch; Robert, and David Fishman; Michael, Nona, and Robert, children of Mr. and Mrs. Sidney Moscovitch; and Paul, and Eric Nichols.

— Perl's and Friedman

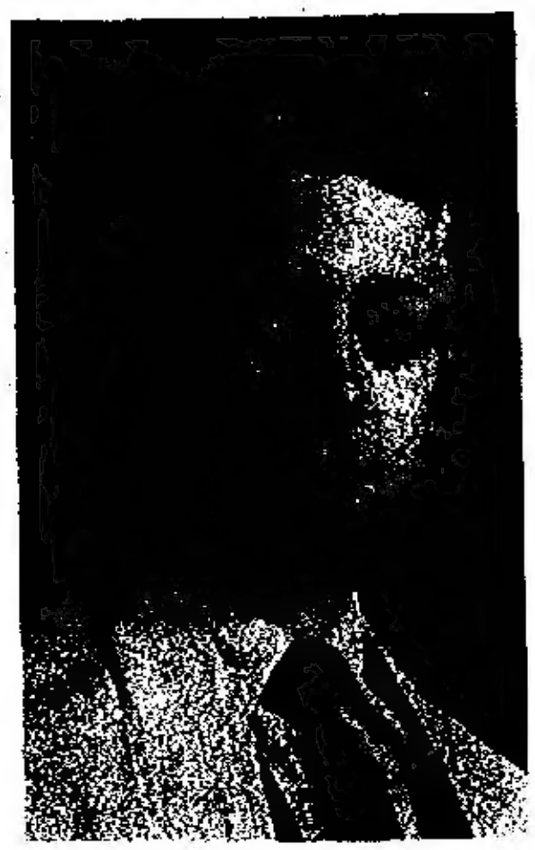
Edward Gerald Bierbrier, above, the son of Mr. and Mrs. Nathan Bierbrier, 931 Dunlop Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He was on the Students' Executive Council for the School of Commerce; member of Scarlet Key Honour Society; of the Board of Managers as treasurer; acting chairman of the board, McGill Students' Union; assistant sports editor, McGill Daily; on McGill Open House, 1959 executive; Commerce Undergraduate Society executive; Hillel Foundation Student Board of Governors; McGill Winter Carnival Ball executive; member of Phi Epsilon Pi Fraternity. He played intra-mural football, and basketball. He received McGill Students' Union Trophy 60; McGill Daily Silver Award; Commerce Undergraduate Society Award; Hillel Foundation Council Award.

Allan Lawrence Naiman, above, son of Mr. and Mrs. Jack Naiman, 165 Shelborne Avenue, Toronto, completed the Bar Admission course, with honours, standing Fifth in a class of two hundred and ninety students. He graduated from Osgoode Hall, in 1960, with a Bachelor of Laws degree; and from the University of Toronto, in 1957, with a Bachelor of Arts degree. He is the brother of Mrs. Leslie Levson (Yetta), 84 Laurelcrest Avenue; and Mrs. Saul Ellison (Ruth), 165 Shelborne Avenue.
— Studio Jean Delhaise



Albert Walker, right, son of Mr. and Mrs. Benjamin Walker, 110 Vesta Drive, Toronto, graduated from the University of Toronto, in Architecture. He is the brother of Mrs. M. Kalifer (Bernice), 296 Betty Ann Drive.

David, below, aged thirteen years, is the son of Mr. and Mrs. Nathan Bierbrier, 931 Dunlop Avenue, Montreal; brother of Edward Gerald Bierbrier; and Leonard Bierbrier; grandson of Mr. and Mrs. W. Buchenbaum, 939 Dunlop Avenue; and of Mrs. Ray Bierbrier, 806 McEachran Avenue, and the late Saul Bierbrier.



Stanley Harvey Caplin, below, son of David Caplin, 215 Clanton Park Road, and the late Mrs. Sally Caplin, graduated from the University of Toronto, with a Bachelor of Commerce degree. He is the brother of Janice; grandson of Louis Kaplansky, 100 Sultana Avenue. He is in Chartered Accountancy.

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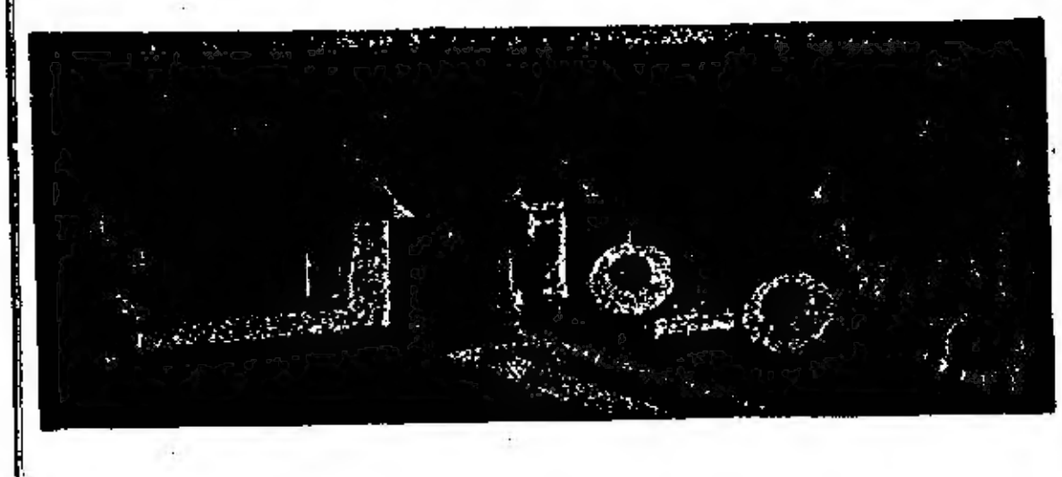

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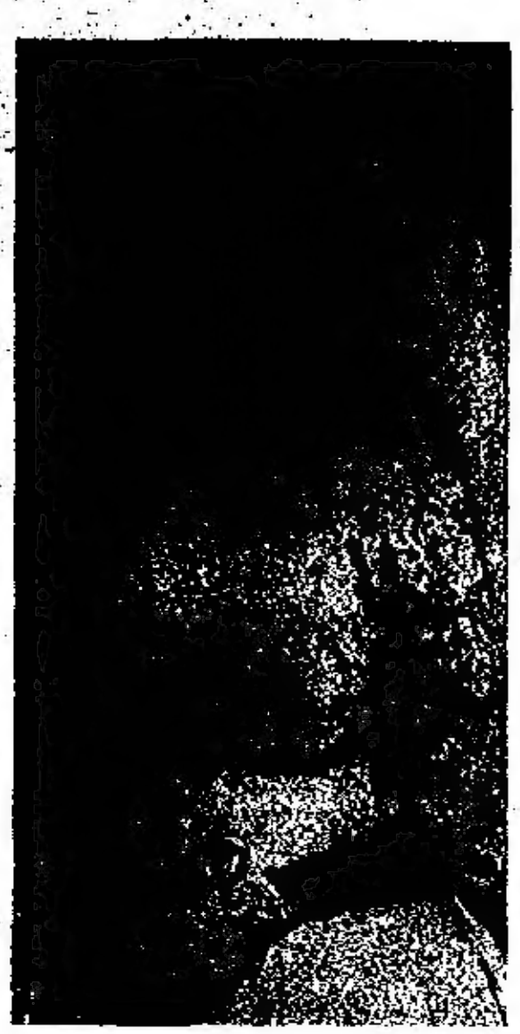
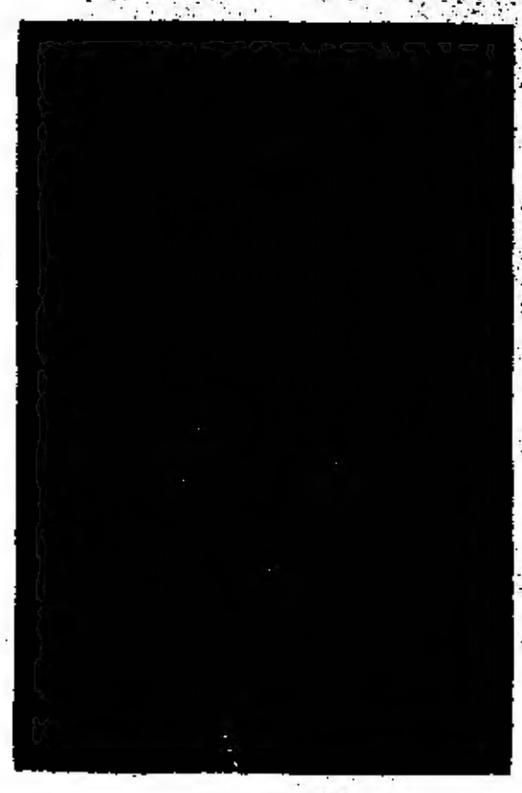


Mrs. Charles Leonard Chrein, above, of Brooklyn, N. Y., is the former Miss Judith Levine, daughter of Mr. and Mrs. John Levine, 5794 Deem Avenue, Montreal; granddaughter of Mrs. Sarita Goldwasser, 5796 Deem Avenue, and the late Jack Goldwasser. Mr. Chrein, above, right, is the son of Mr. and Mrs. Milton Chrein, of Brooklyn, N. Y.; grandson of Mrs. Bessie Gordon, of Brooklyn, N. Y. He is a member of Beta Alpha Psi, professional accounting fraternity; and a graduate of City College, in New York, with a degree of Bachelor of Business Administration.

— Hy Welt



Miss Esther Ruth Greenglass, below, daughter of Mr. and Mrs. David Greenglass, 63 Ridelle Avenue, Toronto, graduated from the University of Toronto, with an Honour Bachelor of Arts degree in Psychology. She took part in drama festivals and won the Simpson's Festival Award. She is the sister of Morton Greenglass, 11 Heathcote Avenue; and is working towards a Master of Arts degree at the University of Toronto.

Calvin Sheldon, aged thirteen years, above, is the son of Mr. and Mrs. Nat Goldman, 23 Southbourne Avenue, Toronto; brother of Rochelle, aged fourteen years; Jeffrey, ten; and Sandra, five; grandson of Mrs. Freda Mitchell, 12 Westgate Boulevard; and of Mrs. Bertha Goldman, 169 Warren Avenue, Ottawa, Ont.

— Horvath Photography

Irving Sheldon, right, aged thirteen years, is the son of Mr. and Mrs. Harry Pisarek, 28 Alexis Boulevard, Toronto; brother of Herman, aged eleven years; and Seymour, eight.

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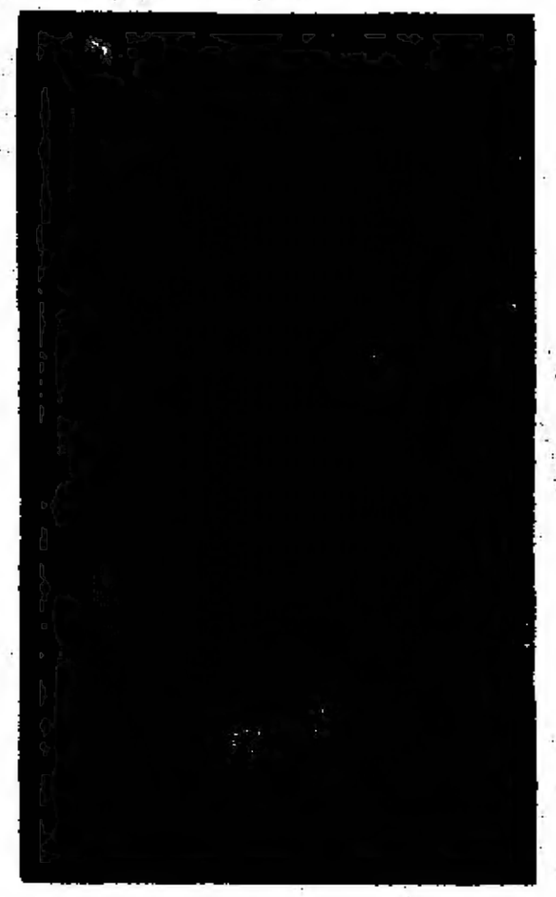
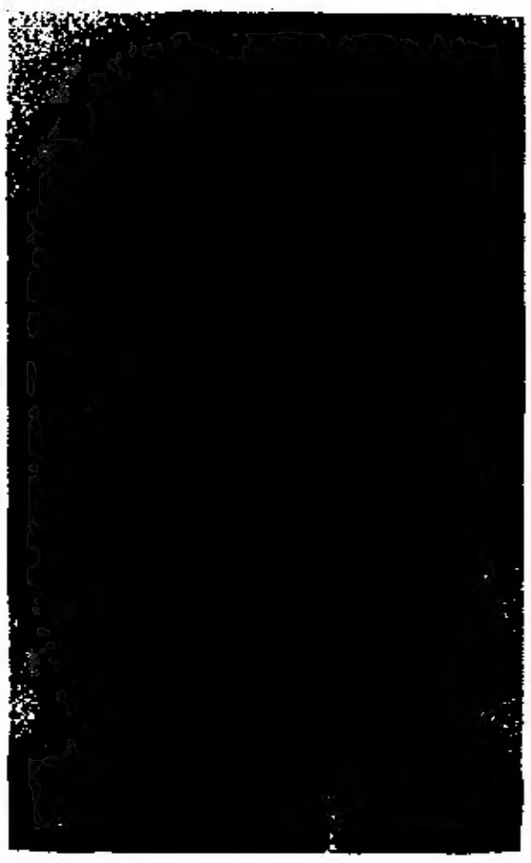
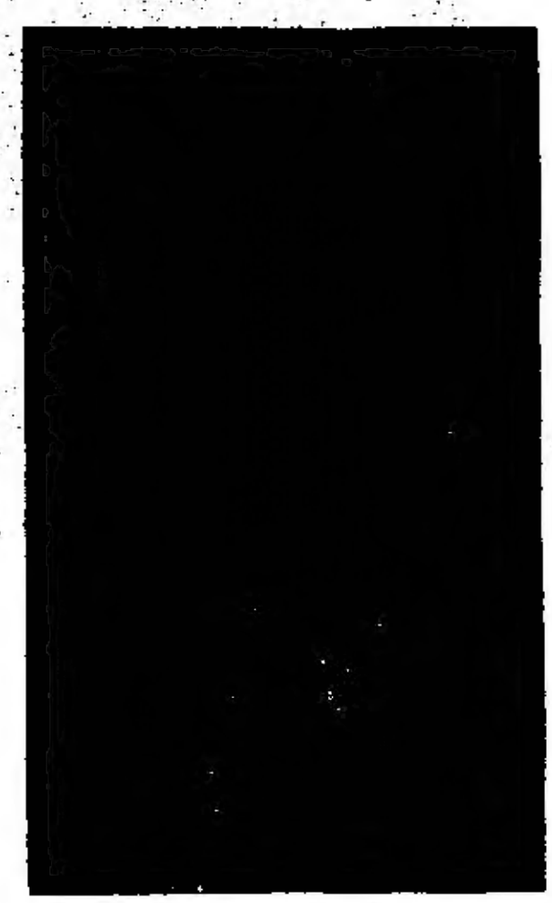


Edwin J. Pivnick, above, 9 Elderwood Drive, Toronto, is the newly appointed Reeve of Forest Hill Village. His wife is the former Miss Charlotte Laywine, daughter of Mr. and Mrs. Julius Laywine, 2603 Bathurst Street. Their children are: Jill, Adam, Richard, and Daniel. Mr. Pivnick is the son of Mr. and Mrs. A. Pivnick, 21 Mayfair Avenue.

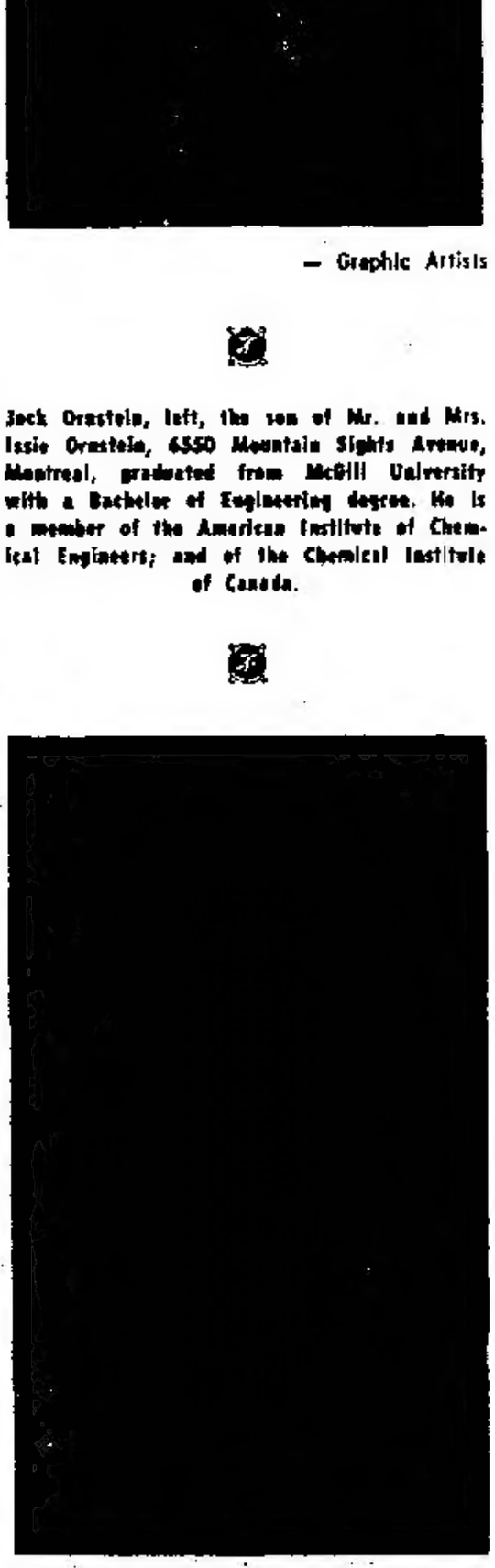


— Horvath Photography

Harry Frank, below, 190 Tavistock Road, Toronto, is president of Toronto Baal Brith Co-Ordinating Committee. He is a past president of Eglinton Lodge; worked on Baal Brith Israel Bond Committee; for two years was Baal Brith Carnival chairman; he is a past chairman of the United Appeal Campaign; and is a member of the Board of Governors of Israel Bonds. Mr. and Mrs. Frank have three children: Sheldon Frank, aged nineteen years; Elaine, thirteen; and Pamela, nine.



— Graphic Artists



Jack Ornstein, left, the son of Mr. and Mrs. Issie Ornstein, 4550 Mountain Sights Avenue, Montreal, graduated from McGill University with a Bachelor of Engineering degree. He is a member of the American Institute of Chemical Engineers; and of the Chemical Institute of Canada.

Fred A. Yack, 1307 Wilson Avenue, Toronto, above, the son of Mr. and Mrs. Max Yack, 665 Roselawn Avenue, graduated from the University of Toronto with a Bachelor of Arts degree. He was a member of the University College basketball team. He is the brother of Miss Ann Yack. His wife is the former Miss Jacqueline Rosen, daughter of Mr. and Mrs. Sydney Rosen, 180 Cocksfield Avenue. He is at Osgoode Hall, working towards a Bachelor of Laws degree.

Stanley, aged thirteen years, left, is the son of Mr. and Mrs. Ben Zukerman, 6 Geddes Court, Toronto; brother of Janet, aged eight years.

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Superbly styled and magnificently crafted of soft, supple highest quality leathers which yield easily to the contours of your feet.

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Mrs. Norman William Tomback, 6607 Cote St. Luc Road, Montreal, is the former Miss Miriam Brown, daughter of Mr. and Mrs. Aaron Brown, 4816 Dorval Avenue. Mr. Tomback is the son of Mr. and Mrs. Joseph Tomback, 4771 Linton Avenue.

— Hy Welt

Mrs. Donald Richer, 7460 Kingsley Road, Montreal, is the former Miss Nancy Dubrofsky, daughter of Mr. and Mrs. Harry Dubrofsky, 5571 Borden Avenue. Mr. Richer is the son of Mr. and Mrs. Isadore Richer, 4350 Sherbrooke Street West.

— Drummond Photos

Holiday greetings

To all our JEWISH FRIENDS and CUSTOMERS from the manufacturers of WABASSO COTTON sheets, slips, sheetings, pillow cottons, printed cottons, broadcloths, and a wide range of unbleached cloths for industrial purposes. **THE WABASSO COTTON COMPANY LIMITED**
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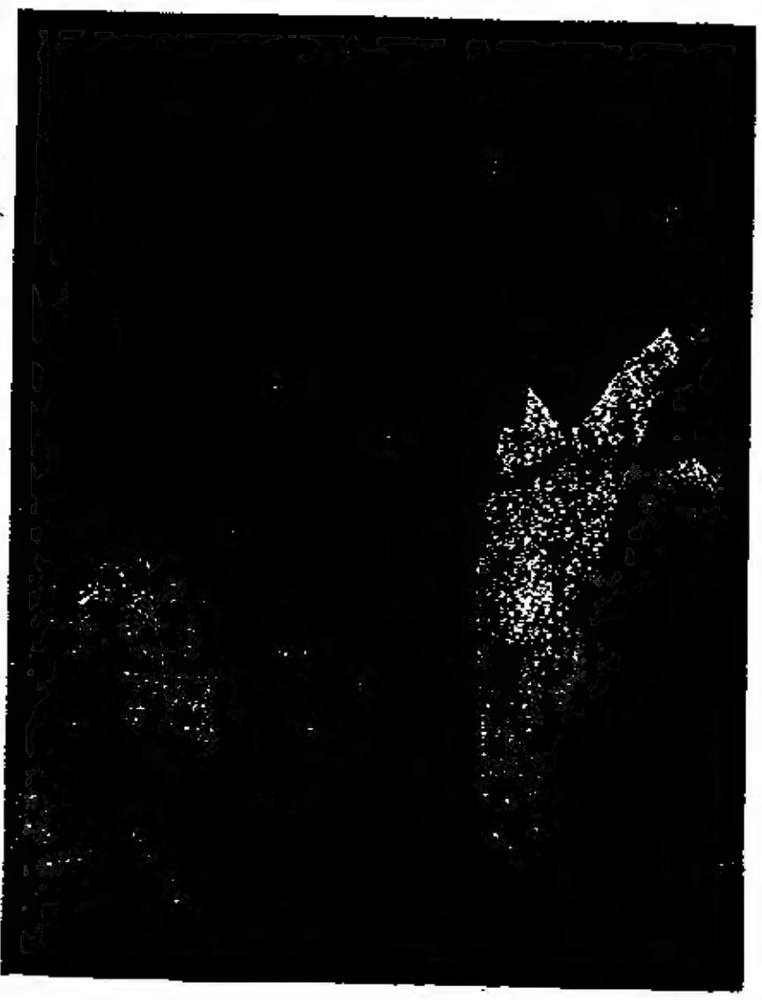
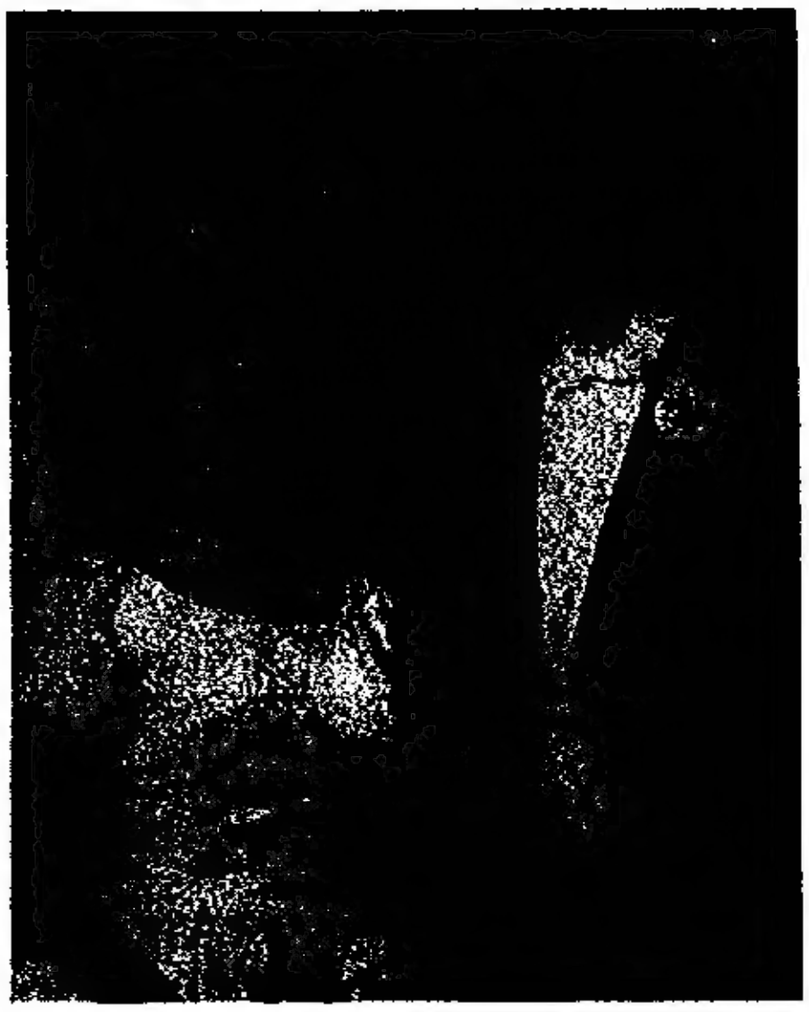
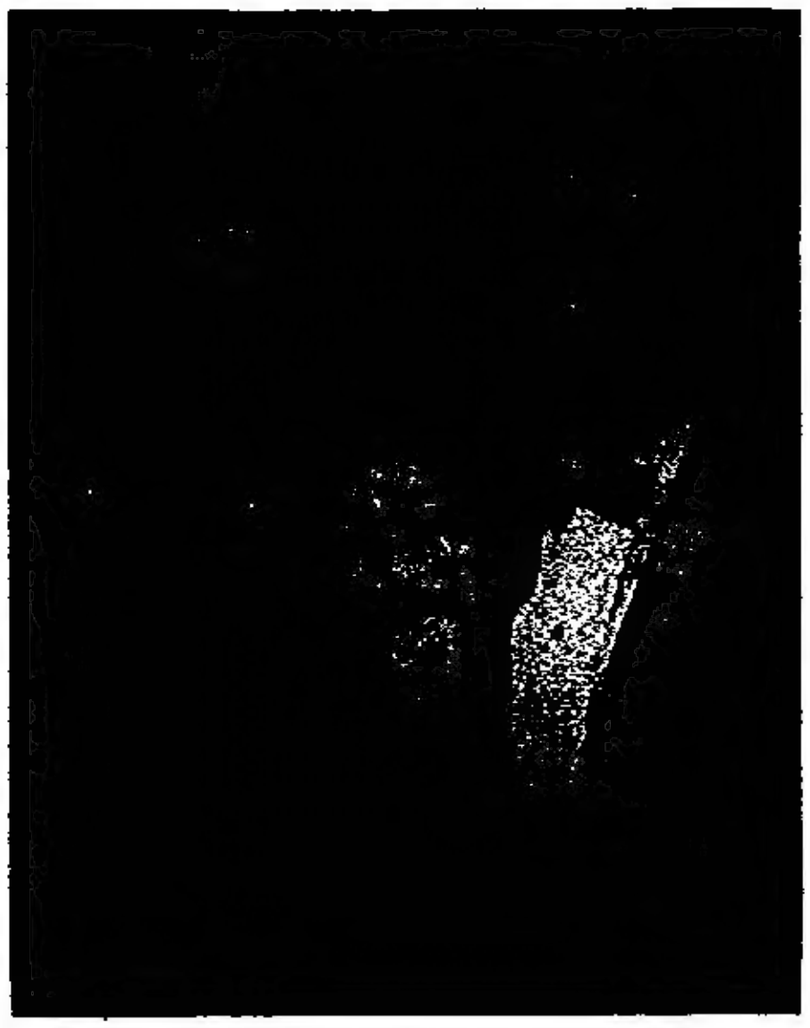


Mrs. Myer Rabinovitch, 3234 Bedford Road, Montreal, is the former Miss Jean Aronovitch, daughter of Mr. and Mrs. Leon Aronovitch, 839 Stuart Avenue. Mr. Rabinovitch is the son of Mr. and Mrs. Samuel Rabinovitch; grandson of Mr. and Mrs. Hyman Rabinovitch, all of 10 Rachel Street East.

Mrs. Martin Sherwin Leff, 216 Adelaide Street, London, Ont., left, is the former Miss Elaine Sandra Warren, daughter of Mr. and Mrs. Meyer Warren, 82 Helendale Avenue, Toronto. Mr. Leff is the son of Mr. and Mrs. Arthur Leff, 514 Oxford Street, London, Ont.
— H. M. Walters



Mrs. Rodney Sulitzanu, 1800 St. Louis Street, Montreal, right, is the former Miss Ann Rose Helfenbaum, daughter of Mr. and Mrs. David Helfenbaum, 5907 Clanranald Avenue. Mr. Sulitzanu is the son of Mr. and Mrs. Milo Sulitzanu, 2862 Bedford Road.
— Hy Welt



Mr. and Mrs. Jacob Hornstein (nee Molly Greenblatt), 4803 St. Kevin Avenue, Montreal, left, celebrated their fiftieth wedding anniversary. They have three sons and two daughters - in - law: Mr. and Mrs. Joseph Hornstein, of Detroit, Mich.; Mr. and Mrs. Arthur Hornstein, and Cecil Hornstein; all of 5252 King Edward Avenue; a son-in-law and daughter; Mr. and Mrs. Myer Malcoff, 5220 Rosedale Avenue; eight grandchildren: Janet, Stephen, Rhonda, and Cheryl, children of Mr. and Mrs. Joseph Hornstein; Michael, and Isobel, children of Mr. and Mrs. Arthur Hornstein; Miss Harriette Malcoff, and Eric Malcoff.
— Hy Welt

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PURE WOOL ☐ BLENDED WOOL/ORLON ☐ BLENDED VISCOSE/WOOL
FOR YEAR-ROUND WARMTH AND COMFORT IN HOMES...
CAMPS...HOSPITALS...HOTELS...INSTITUTIONS
DOMINION AYERS LIMITED
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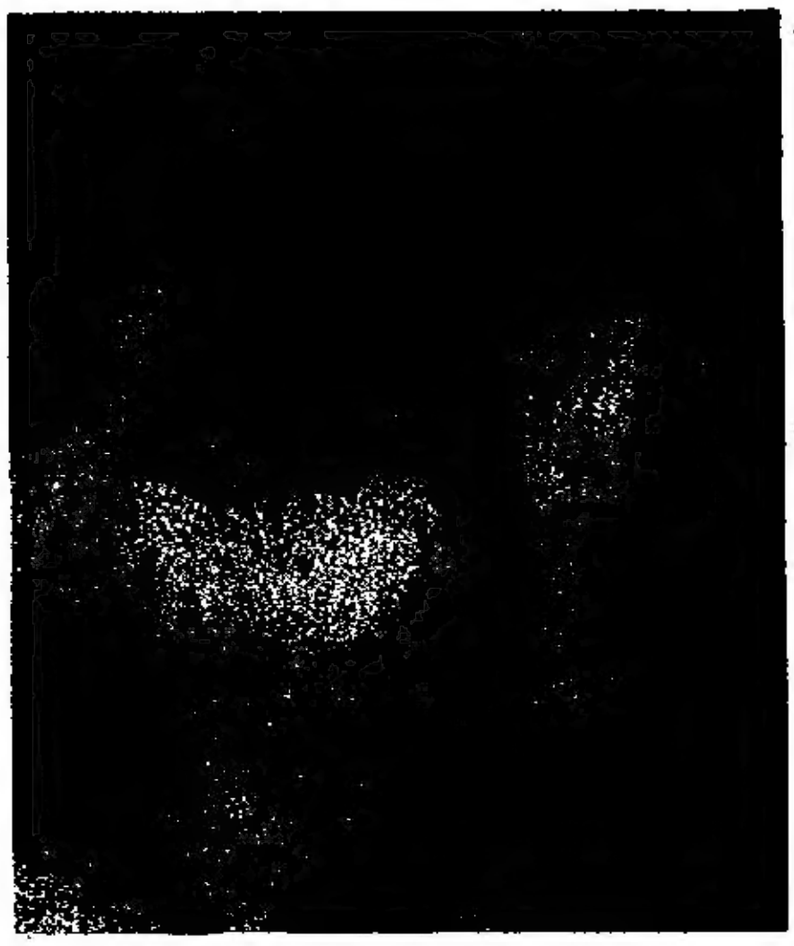
Mrs. Steven Bruce Metz is the former Miss Constance Elizabeth Bennett, daughter of Dr. and Mrs. Nathaniel H. Bennett; and Ensign Metz is the son of Dr. and Mrs. John Metz; all of Springfield, Mass. Mrs. Steven Metz is the granddaughter of Morris Schneiderman, of Montreal, and the late Mrs. Edith Schneiderman. She is a graduate of Simmons College, and received a Master's degree in French from the University of Illinois. Ensign Metz is a graduate of Cornell University, and is presently stationed with the U.S. Coast Guard in Ketchikan, Alaska, where Mrs. Metz is the head of the French department at the Ketchikan High School.

Mrs. Herman Spanier, 4785 Plamondon Avenue, Montreal, is the former Miss Rhona Westelman, daughter of Mr. and Mrs. Eli Westelman, 4620 Vezina Avenue. Mr. Spanier is the son of the late Mr. and Mrs. Louis Spanier.
— Perl's and Friedman

Mrs. Joel Scheffer, 4540 Bourret Street, Montreal, is the former Miss Marilyn Pell, daughter of Mr. and Mrs. Louis Pell, 4597 Carlton Avenue. Mr. Scheffer is the son of Mr. and Mrs. Zali Scheffer, 6260 Trans Island Avenue.
— Drummond Photos

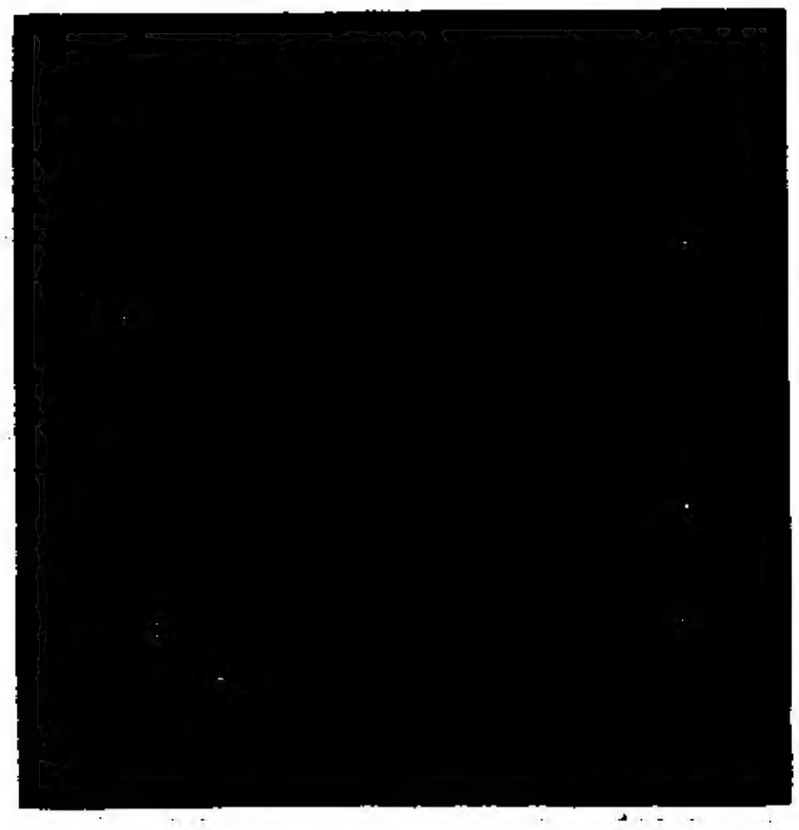
Mr. and Mrs. Aaron Goodman (nee Mary Sabloff), 5160 Macdonald Avenue, Montreal, right, celebrated their fiftieth wedding anniversary. They have three sons, and daughters-in-law: Mr. and Mrs. David Goodman, 2440 Major Street; Mr. and Mrs. Lionel Goodman, 6250 Clanranald Avenue; Mr. and Mrs. Paul Goodman, 1550 Carol Crescent; three sons-in-law, and daughters-in-law: Mr. and I. Rosenthal, 25 Maplewood Avenue; Mr. and Mrs. Morris Selick, 5570 Northlake Avenue; Mr. and Mrs. Samuel Gillman, all of Sherbrooke, Quebec; sixteen grandchildren: Andrew, and Mark, sons of Mr. and Mrs. David Goodman; Anita, Arlene, and Karen, daughters of Mr. and Mrs. Lionel Goodman; Ian Murray, Bruce, and Ellen, children of Mr. and Mrs. Raul Goodman; Gary, Carol, and Laurie Rosenthal; Harry, and Heather Selick; and Lynn, Celia, and Zachary Gillman.

— Hy Welt



Mrs. Melvyn Druker, 4875 Bourret Street, Montreal, left, is the former Miss Elaine Marks, daughter of Mr. and Mrs. Samuel Marks, 4902 Kent Avenue. Mr. Druker is the son of Mr. and Mrs. Frank Druker, 5606 Lavale Avenue.

— Hy Welt



Mr. and Mrs. Jacob Lichtig (nee Ita Cohen), 526 Roselawn Avenue, Toronto, right, celebrated their fiftieth wedding anniversary. They have two sons, and two daughters-in-law: Mr. and Mrs. Joseph Lichtig, 41 Latimer Avenue; and Dr. and Mrs. Samuel Lichtig, of Brooklyn, N. Y.; two sons-in-law, and two daughters: Mr. and Mrs. Emanuel Constam (Ruth), 28 Broadleaf Road; and Mr. and Mrs. Alfred Fram (Esther), 73 Invermay Avenue; seven grandchildren: Mrs. Bernard Smith (Jean), 120 Santa Barbara Road, daughter of Mr. and Mrs. Joseph Lichtig; Cathy, and Lee, children of Dr. and Mrs. Samuel Lichtig; Marianne, and Carl, children of Mr. and Mrs. Emanuel Constam; Mark, and Avie, children of Mr. and Mrs. Alfred Fram; and a great-grandson, Stephen; son of Mr. and Mrs. Bernard Smith.

— Dan King Studio

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THE MOST AMAZING SOLE IN NATURALIZER HISTORY

KA-OOMMMM
(bronze)

The outersole is invisibly cushioned with five comfort layers for soft-stepping luxury.

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Specialty Fabrics, Novelty Coatings.

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STEDFAST RUBBER CO.
(Canada) Limited
GRANBY, QUE.

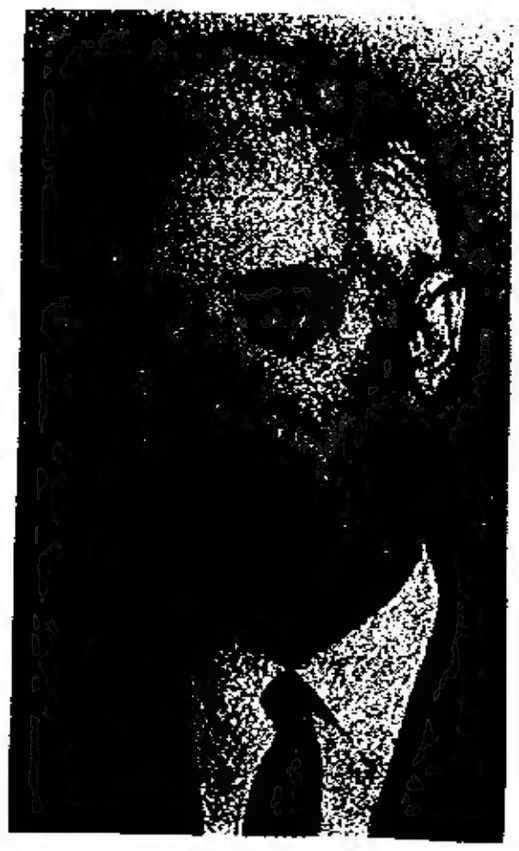
Bert Katz, left, of Ottawa, Ont., has served as president of the Ottawa Real Estate Board; president of the Ontario Association of Real Estate Boards; Regional vice-president of the Canadian Association of Real Estate Boards, of which he was a charter member in 1943; and vice-president of the International Real Estate Federation on which he has represented the Canadian Association of Real Estate Boards at International Congresses held in Madrid, Spain; Rome, Italy; Salzburg, Germany; and Paris, France. In October, 1960, he was elected first president of the newly-organized Canadian Chapter of the International Real Estate Federation. He is a charter Fellow of the Canadian Institute of Realtors, having served as a member of the Governing Council and executive committee. He is also an accredited holder of a degree of the Institute of Real Estate Management. Mr. Katz has travelled in more than forty countries, usually recording his trips in movie film. His brother is Sidney Katz, Associate Editor of Maclean's Magazine. Mr. Katz was educated at Lisgar Collegiate Institute, and McGill University. After leaving school, just a few months after the stock market crash in 1929, he held a variety of jobs including advertising copy writing, and furniture, and appliance sales. In 1942 he founded his own real estate business which has been in continual operation ever since.

Alfred N. Miller, right, 986 Dunmuir Road, Montreal, is the new president of the Montreal Chapter of the Canadian Technion Society, which supports the work of the Israel Institute of Technology, in Haifa. Mr. Miller succeeds Eugene Stearns, who was president for over ten years, and led the "Canada Building" campaign appeal. Mr. Miller will work for the expansion of the Chapter, and its proposed project of furnishing the "Canada Building" with scientific equipment. Mr. and Mrs. Alfred N. Miller (nee Margery Bercovitch), have three children: Peter K. Miller; Suzanne F., aged fifteen years; and John D., ten.

Elliot J. Mintz, above, aged thirteen years, is the son of Mr. and Mrs. Saul Mintz, 762 Briar Hill Avenue, Toronto; brother of Miss Beverley Mintz; and Bonnie, sixteen; grandson of Mrs. Helen Mintz, of Toronto.

— A. Gilbert

— Norvath Photography

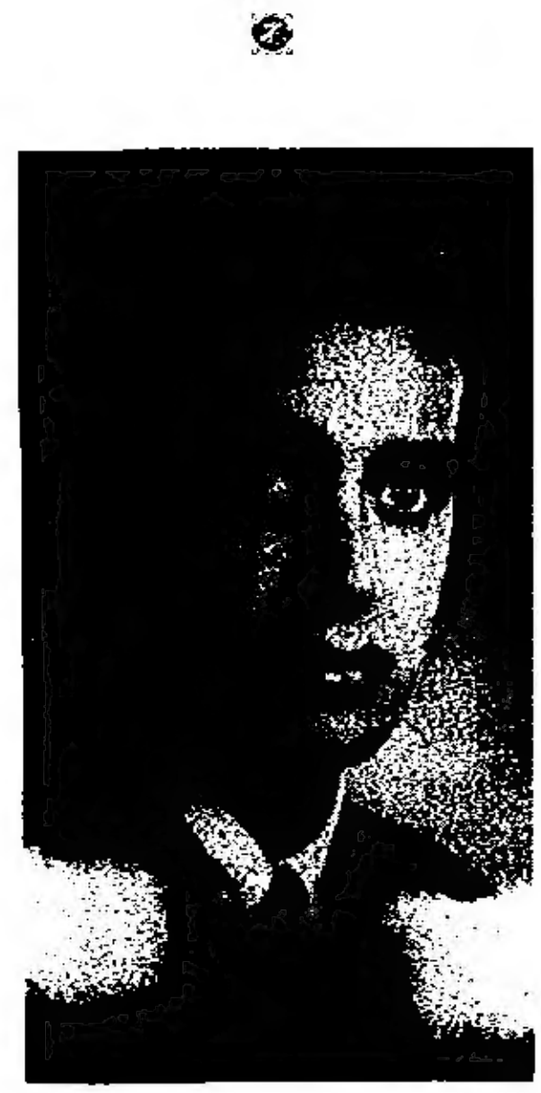


— Photo Illustrations of Canada

David Aaron, below, aged thirteen years, is the son of Mr. and Mrs. Jack Pichosky, 4 Erica Avenue, Toronto; brother of Mrs. Barnard Koffman (Rochelle), 3575 Bathurst Street; and Sandra, aged six years; grandson of Mrs. Sarah Weizel, 3896 Bathurst Street.

Sheldon, left, aged thirteen years, is the son of Mr. and Mrs. Louis Zeluska, 123 Elm Ridge Drive, Toronto; brother of Alan, aged seventeen years; Myrna, fourteen; and David, nine; grandson of Mr. and Mrs. Leon Drutz, 144 Grace Street.

Dr. David Naiberg, above, left, 49 Playfair Avenue, Toronto, son of Mr. and Mrs. Joseph Naiberg, 38 Timberlane Drive, graduated from the University of Toronto, Faculty of Medicine. He received his Medical Letter; was managing editor of Probe Magazine; advertising manager of the Medical Journal. He is the brother of Dr. Murray Naiberg, 4 Forest Wood; and Milton Naiberg, 41 Lisrom Crescent. His wife is the former Miss Sharon Rubin, daughter of Mrs. Anne Rubin, 49 Playfair Avenue, and the late Edward Rubin. They have a daughter, Linda Susan, aged two years. He is interning at New Mount Sinai Hospital, in Toronto.



Barry S. Arbus, above, son of Mr. and Mrs. Harry Arbus, 22 Frontenac Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He was president of Sigma Alpha Mu Fraternity. He is the brother of Gerald Arbus; and Miss Elaine Arbus. He is at Osgoode Hall Law School.

Jack Sheldon, right, aged thirteen years, is the son of Mr. and Mrs. Sydney Zwicker, 3005 Bedford Road, Montreal; brother of Daniel Howard Zwicker; grandson of Mrs. Yetta Zwicker, 806 Stuart Avenue, and the late Morris Zwicker; and of the late Mr. and Mrs. David Goldsmith, of Ottawa, Ont.

David Lian Pomerant, below, the son of Mr. and Mrs. Gershon Pomerant, 315 Rosemary Road, Toronto, graduated from the University of Toronto, with an honour Bachelor of Arts degree in Political Science and Economics. He is the brother of Joseph B. Pomerant, 8 Poplar Plains Crescent. He is at the University of Toronto Law School.

Arnold S. Weinrib, below, son of Mr. and Mrs. P. Weinrib, 2419 Keele Street, Toronto, graduated from the University of Toronto, with an honour Bachelor of Arts degree in Political Science and Economics. He is the brother of Ernest. He attends the University of Toronto Law School.

— Regent Photo

On the occasion of the
Passover holiday —
Best Wishes
to the
Jewish community.

Bentley-Group

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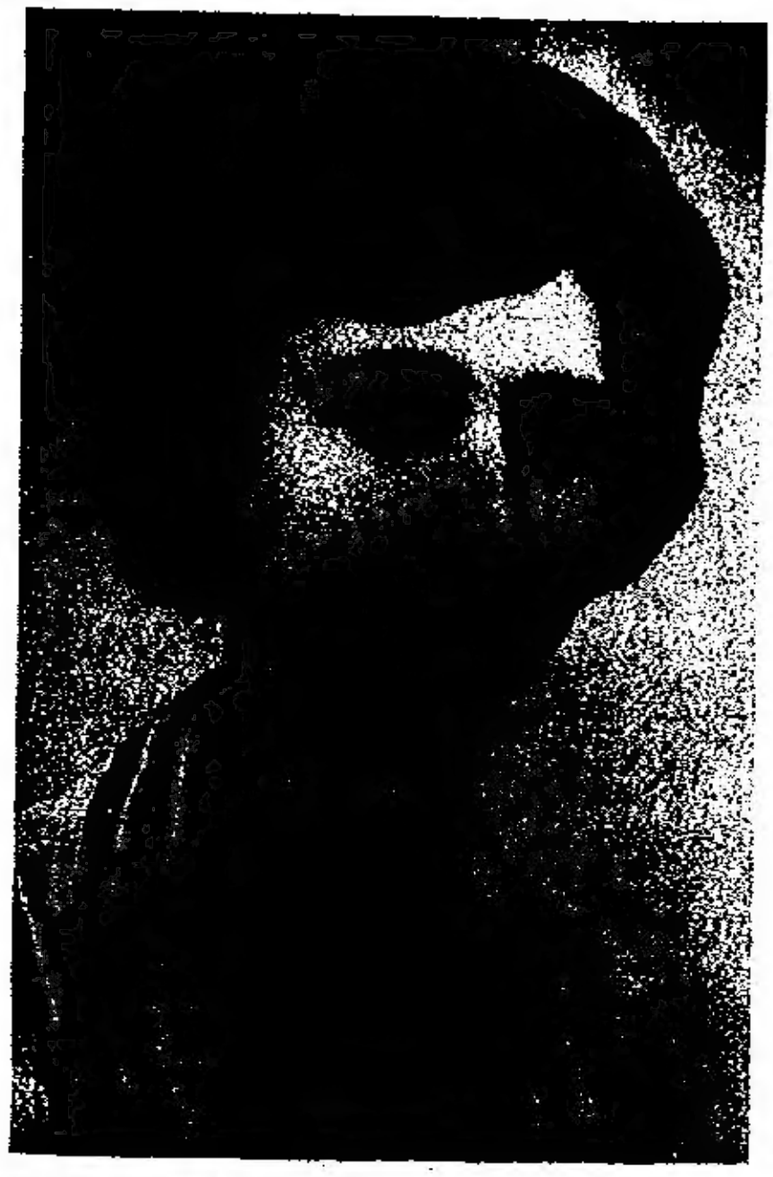
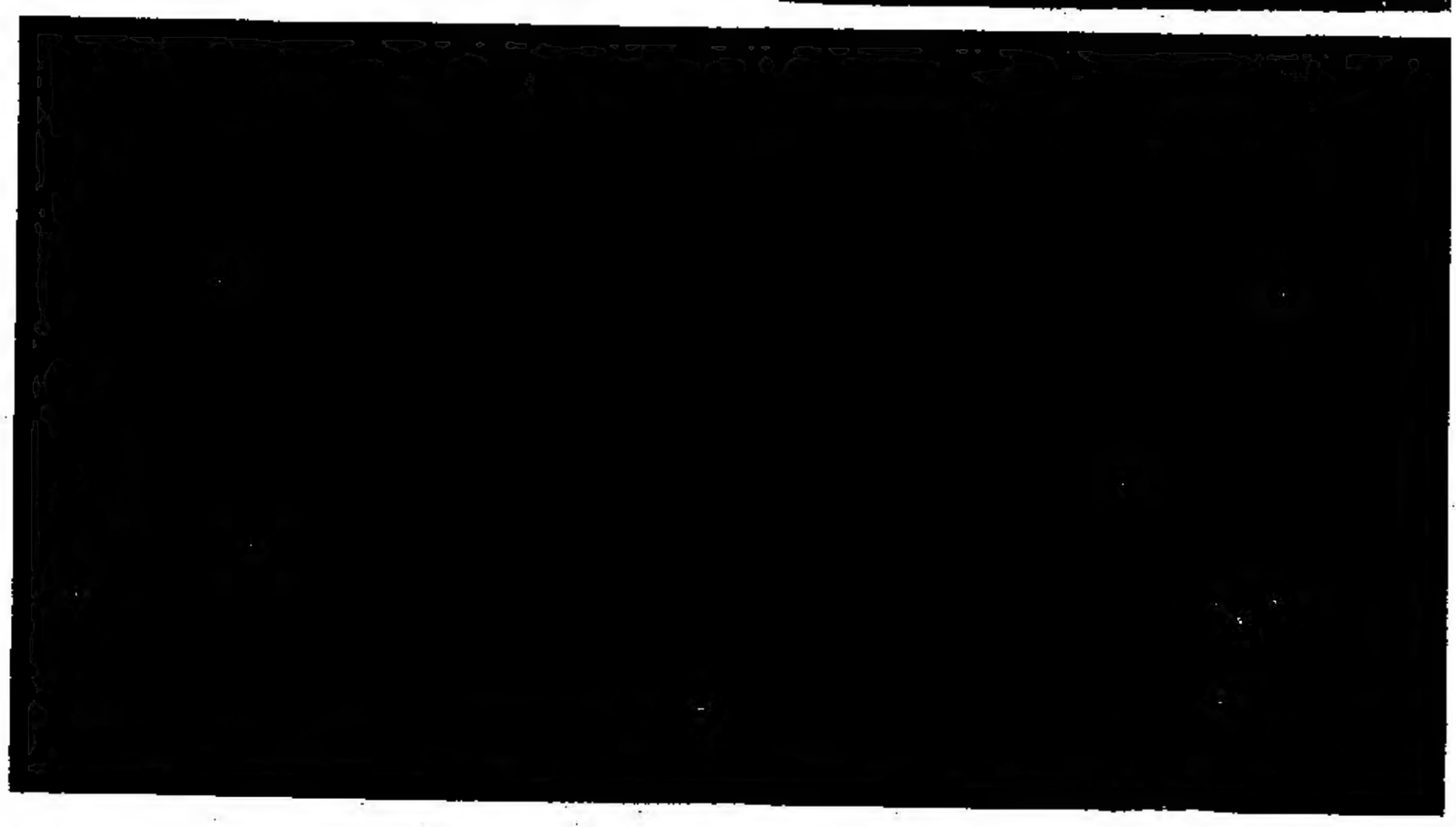
The centennial scholarship of the Baron de Hirsch Institute, of the Federation of Jewish Community Services, of Montreal, was presented to Mrs. Morris Gertel, 2960 Brighton Avenue, Montreal, the former Miss Ronnie Strote, daughter of Mrs. and Mrs. Jacob L. Strote, of New York, a first year student at McGill School of Social Work, in the presence of Dr. John J. O. Moore, director of the School; and David Weiss, executive director of the Institute. This is the first project in commemoration of one hundred years of social service by the Institute in family and child welfare, and other welfare services. It is a beneficiary of the Combined Jewish Appeal. Under the terms of the scholarship, Mrs. Gertel received a grant of $1,000 for the scholastic year 1962-63, and will receive another $1,000 grant for her second and final year at the School. She is a native of New York City, and a graduate of Cornell University, in Ithaca, N.Y., where she obtained a Bachelor of Arts degree. She is married to Morris Gertel, son of Leo Gertel, 2960 Brighton Avenue, and of the late Mrs. Shulamith Gertel. He is a medical student in his third year at McGill University. The selection of the Baron de Hirsch centennial scholar was made by the faculty of the McGill School of Social Work. Mrs. Gertel was chosen on an outstanding academic record achieved while at Cornell, and because of the interest she has shown and the experience she has acquired. She was a counsellor at Camp Bnai Brith, at Ste. Agathe, Quebec, and previously was a counsellor at Camp Ramah, the Hebrew-speaking camp in Wisconsin. She speaks French, Hebrew, and Yiddish, in addition to English.

Mrs. Judah Mazur, 4687 Beaconsfield Avenue, Montreal, is the former Miss Sandra Tobin, daughter of Mr. and Mrs. Jack Tobin, of that address. Mr. Mazur is the son of Mr. and Mrs. Fred Mazur, 2981 Soissons Avenue.

— Van Dyck and Meyer Studio



Miss Carla Shagass, aged seventeen years, daughter of Dr. and Mrs. Charles Shagass, 421 Lee Street, Iowa City; sister of Kathy, aged thirteen years; and Tom, six; also granddaughter of Mr. and Mrs. A. Walterstein, 4829 Fulton Street; and of Mr. and Mrs. M. Shagass, 2785 Bedford Road; all of Montreal; is a sophomore at the State University of Iowa, having completed the first semester with a 4.00 point grade (straight A's). Since her election to Alpha Lambda Delta, national honour society, she has been awarded an "Old Gold" scholarship of $100. Carla is in the Honors Program, majoring in sociology. She is on the Honors Steering Committee, and is editor of the Honors News Letter. She belongs to the International Club and the Young Democrats, and is on the committee of the U.S. government-sponsored "People To People".



The Hebrew University's Family Endowment Plan was launched at the annual dinner of the Montreal Chapter, of the Canadian Friends of the Hebrew University, at the Queen Elizabeth Hotel. Eliahu Elath, former Ambassador from Israel to the Court of St. James's, the new president of the Hebrew University, in Jerusalem, was the guest speaker. From left to right, are: Bernard M. Bloomfield, 3180 St. Sulpice Road, Montreal, president of the Montreal Chapter; Mr. Elath; and Allan Kronfman, 9 Belvedere Road, Montreal, national president of the Canadian Friends.

— Photo Illustrations of Canada

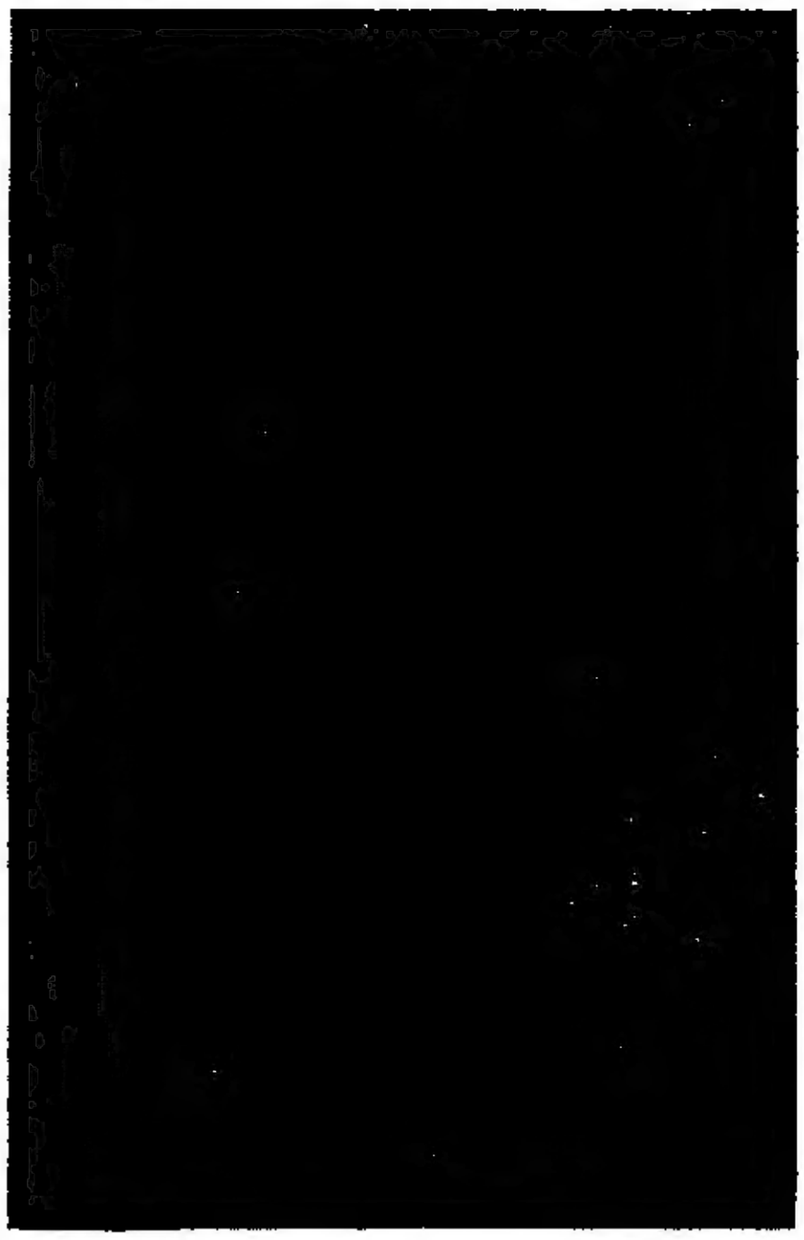
The Bnai Mitzvah of Shaar Hashomayim Synagogue attended a breakfast forum in their honour and their fathers', sponsored by the Men's Association; president, S. Laddie Kert. Rabbi Wilfred Shuchat gave the lecture. Maurice H. Bretman presided. Bottom row, left to right: Allan, son of Mr. and Mrs. Max E. Flegg, 4945 Prince of Wales Avenue; Brian, son of Paul Scherzer, and Mrs. Lorne G. Scherzer, 16 Renfrew Road; Benjamin Herzon, director of extension activities; Samuel Lerner, principal of the Hebrew Religious School; Reverend J. J. Fromm, Bar Mitzvah instructor; Gary, son of Mr. and Mrs. Arthur D. Ruby, 4480 Montclair Avenue; Roy, son of Mr. and Mrs. Jack Kaufman, 217 Edgehill Road; Joel, son of Mr. and Mrs. Aaron Schachter, 6 Douglas Avenue. Middle row, from left to right: David, son of Mr. and Mrs. Mark Charness, 655 Roslyn Avenue; Kenneth, son of Mr. and Mrs. Earl I. Glance, 4086 Marlowe Avenue; Stephen, son of Dr. and Mrs. Benjamin A. Levitan, 5722 Queen Mary Road; David, son of Mr. and Mrs. William Abrams, 4022 Vendome Avenue; Charles, son of Mr. and Mrs. Mendel Segal, 3846 Wilson Avenue; Steven, son of Mr. and Mrs. Harold Cohen, 4451 Madison Avenue; Leslie, son of Mr. and Mrs. Fritz Rothschild, 633 Murray Hill Avenue; Michael, son of David Goodman, Q.C., and Mrs. Goodman, 11 Lyncroft Avenue. Top row, from left to right: Richard, son of Mr. and Mrs. Samuel Levy, 4431 Circle Road; Richard, son of Mr. and Mrs. Edward Vineberg, 4048 Vendome Avenue; Harry, son of Mr. and Mrs. J. Ben. Block, 652 Grosvenor Avenue; Philip, son of Mr. and Mrs. Charles Aspler, 415 Roslyn Avenue; Ralph, son of Mr. and Mrs. Oscar Weinstein, 4646 Roslyn Avenue; Gordon, son of Mr. and Mrs. Seymour Elkin, 117 Aberdeen Avenue; Murray, son of Mr. and Mrs. Ellis Saul Leiter, 4470 Maplewood Avenue; and Ian, son of Mrs. Mae J. Selleway, 5460 Mountain Sights Avenue.

— Forbath Photo

Mrs. Seymour Mendelssohn, 1470 Poirier Street, Montreal, left, is the former Miss Judith Heather Andersen, daughter of Mr. and Mrs. Percy S. Andersen, 4826 Cumberland Avenue. Mr. Mendelssohn is the son of Mr. and Mrs. Hyman Mendelssohn, 2165 Noel Street.

— La Rose Studio

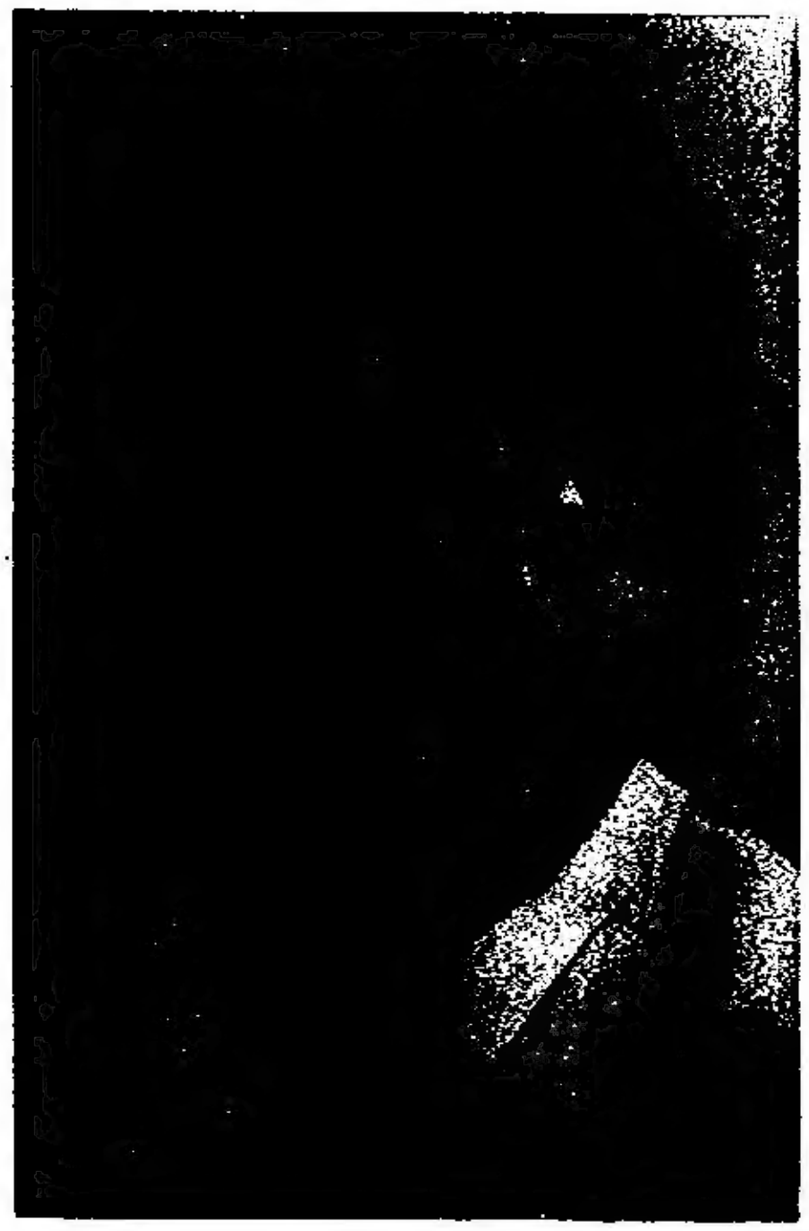
Miss Ruth Ann Bliss, centre, the daughter of Mr. and Mrs. Charles Bliss, of Newton Highlands, Mass.; and granddaughter of the late Mr. and Mrs. Harry Rabinowitz, of Montreal, is one of 700 American students selected for residence and study in Europe under the Americans Abroad Program of the American Field Service Foreign Exchange Student Program. She is living with Dr. and Mrs. Matteo Dalmasso and their daughter, Graziella, in Fossano, Italy, near Turin, to attend the Scientific School Ancina with the daughter of her Italian hosts, as a high school senior. Miss Bliss moved to Newton from Hastings-on-Hudson, N.Y., and has contributed art work and served as make-up editor on the literary publications of the high schools she attended in New York and Newton. Her school in Italy specializes in scientific subjects. Her grandfather, Mr. Rabinowitz, was a governor of the Jewish General Hospital, of Montreal.



— Tante Liane Studio

Judith Sandra, aged nineteen months, left, is the daughter of Mr. and Mrs. Morris Troyansky, 4165 Mackenzie Street, Montreal; sister of Karen Ellen, aged one month; granddaughter of Mr. and Mrs. Nathan Troyansky, 4702 Central Street; and of Mrs. Gertie Camlet, 4165 Mackenzie Street, and the late Jack Camlet.

Shelley Donna, aged six years, right, is the daughter of Mr. and Mrs. Alex Cohen, 4931 Victoria Avenue, Montreal; sister of Herbert Cohen; and Phyllis, aged fourteen years; granddaughter of Mr. and Mrs. Joseph Law, 4681 Lacombe Avenue; and of Mrs. Esther Cohen, 4685 Maplewood Avenue, and the late Abraham Cohen.



— Tante Liane Studio

KOSHER for PASSOVER

RED ROSE

TEA and COFFEE

Holiday Greetings to all our Jewish friends and customers.

Approved for Passover use under the authority of the Jewish Community Council:

- **Red Rose Orange Pekoe Tea, ½ lb. package**
- **Red Rose Orange Pekoe Tea, 60 tea bag package**
- **Red Rose Coffee, 1 lb. tins Regular and Drip grinds**

PICK THE RED ROSE PACKAGE WITH THE KOSHER LABEL

good tea . . . good coffee
with picture cards enclosed!

Fine Products
of
Brooke Bond Canada Limited
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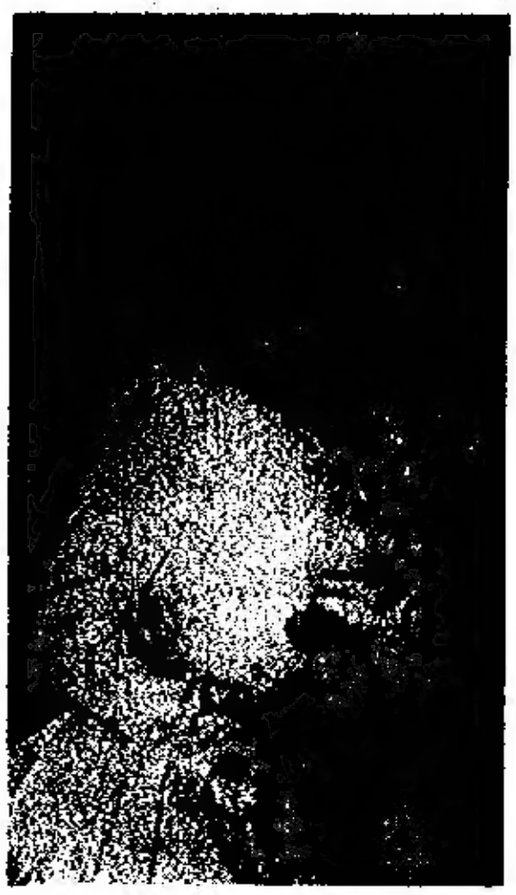


— Famous Studio

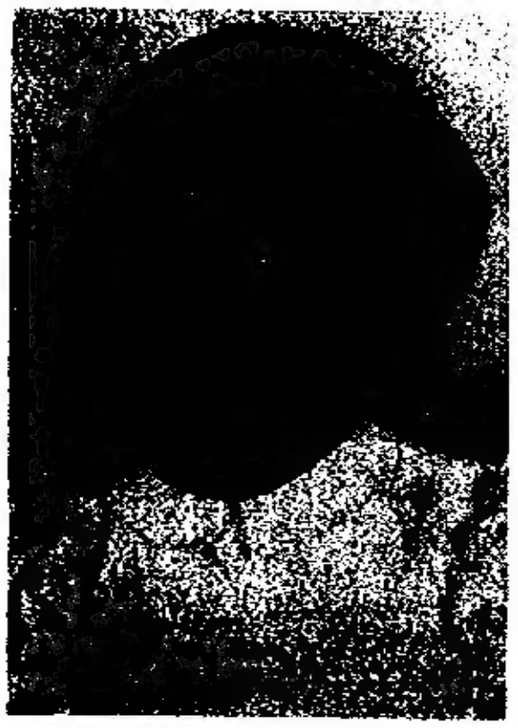
Mrs. Norman Shulman, right, 640 Davenport Road, Toronto, is the former Miss Adele Sheila Sherkin, daughter of Mr. and Mrs. Hyman Sherkin, 79 Kendall Avenue. Mr. Shulman is the son of Mr. and Mrs. Joseph Shulman, 120 McGillivray Avenue.

— Tante Liane Studio

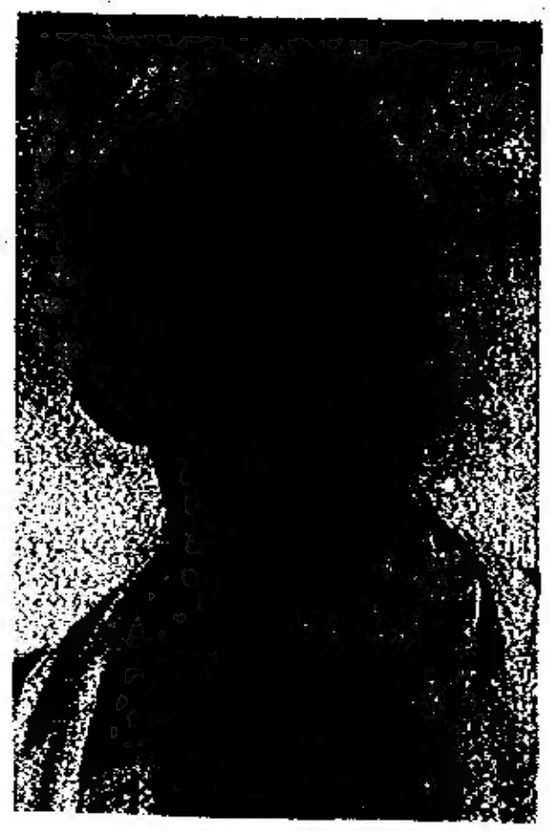
Mrs. Ralph Leizer, left, 79 Kendall Avenue, Toronto, is the former Miss Sandra Lynn Sherkin, daughter of Mr. and Mrs. Hyman Sherkin, 79 Kendall Avenue. Mr. Leizer is the son of Mrs. Tillie Leizer, 17 Forrestcliffe Road, and the late Irving Leizer.

— Famous Studio

Robert Alan, aged five years, left, and his sister, Sheri Robin, four, below, are the children of Mr. and Mrs. A. Orrin Maldoff, 4645 Bouchette Avenue; grandchildren of Mr. and Mrs. Carl D. Maldoff, 923 Hartland Avenue; and of Mr. and Mrs. Joseph S. Levine, of Boston, Mass.; great-grandchildren of Mr. and Mrs. Nathan Levine, of Lynn, Mass.



Mark Melvin, aged thirteen years, left, is the son of Mr. and Mrs. Harry Pollack, 2 Geddes Court, Toronto; brother of Misses Sheila Fern Pollack, and Ellen Gail Pollack; grandson of Cantor Akiba Bernstein, 44 Ardmore Road, and the late Mrs. Anne Bernstein.

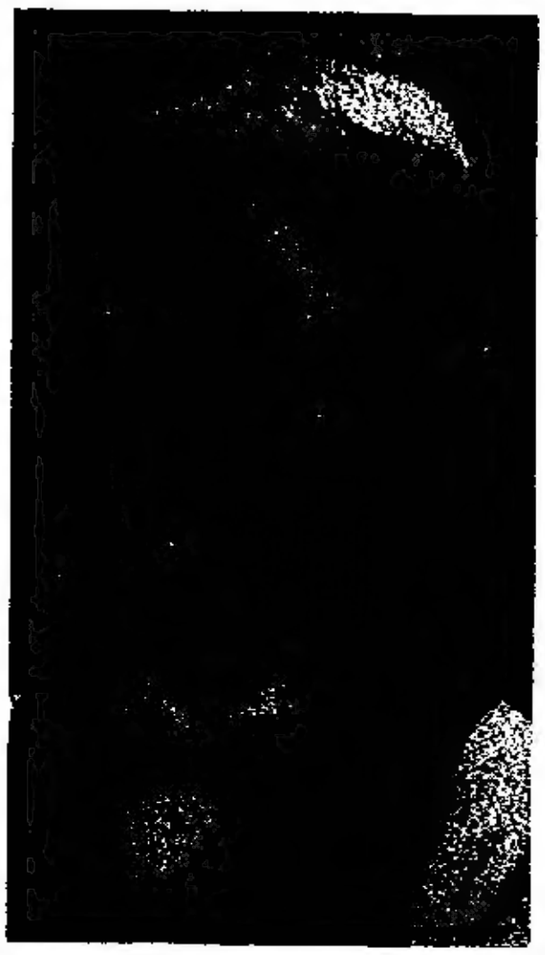


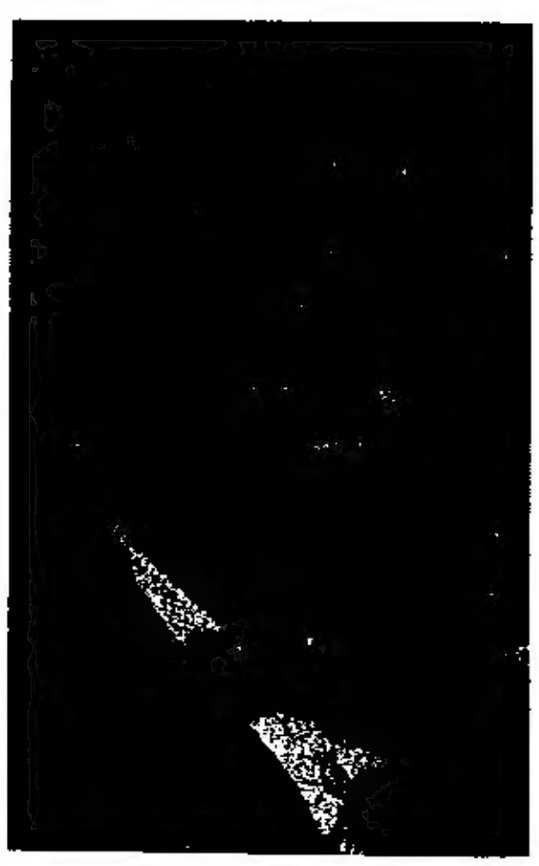
— Leslie Horovitz

— Famous Studio

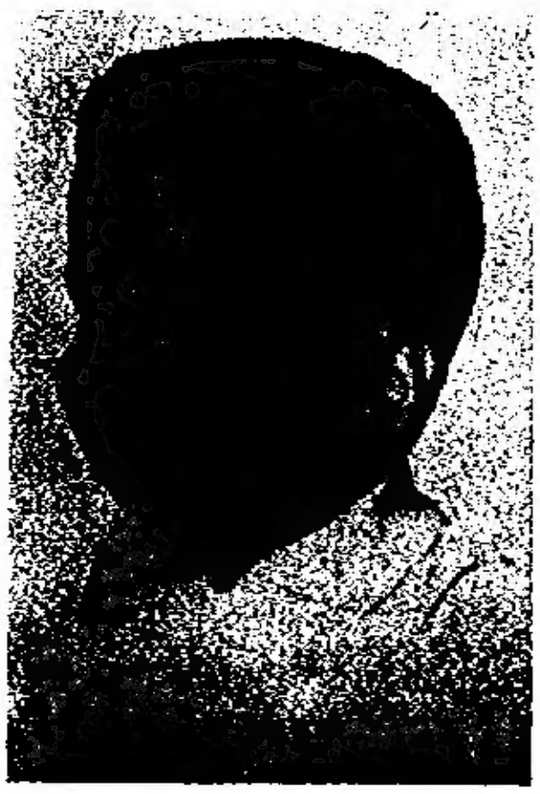
Lorne Martin, now aged fourteen years, far left, is the son of Mr. and Mrs. Irving Dubinsky, 63 Regal Road, Toronto; brother of Gloria, aged sixteen years; and Karen Estelle-Paula, twelve; grandson of Mr. and Mrs. Isadore Goodman, 79 Rosebury Road, and of the late Mr. and Mrs. Louis Dubinsky.

Melvin Eric, aged thirteen years, left, is the son of Mr. and Mrs. Carl Sperling, 44 Camberwell Road, Toronto; grandson of Mr. and Mrs. Barnett Ellison, 88 Earlsdale Avenue.





Farley Stephen, aged three years, left, and Sheldon Alan, two, right, above, are the children of Mr. and Mrs. Morton Donsky, 18 Victor Boulevard, St. Catharines, Ont.; grandchildren of Mr. and Mrs. Morris Donsky, 16 Madel Avenue, Toronto, and of Mr. and Mrs. Max Dolman, 21 Victor Boulevard, St. Catharines.



Alan Neil, aged two years, above, is the son of Mr. and Mrs. Joel Barg, 4665 Trenholme Avenue, Montreal; grandson of Mr. and Mrs. Peter Barg, 7731 Bloom Avenue. His godparents are Mr. and Mrs. Max Silver, 8020 Bloom Avenue.

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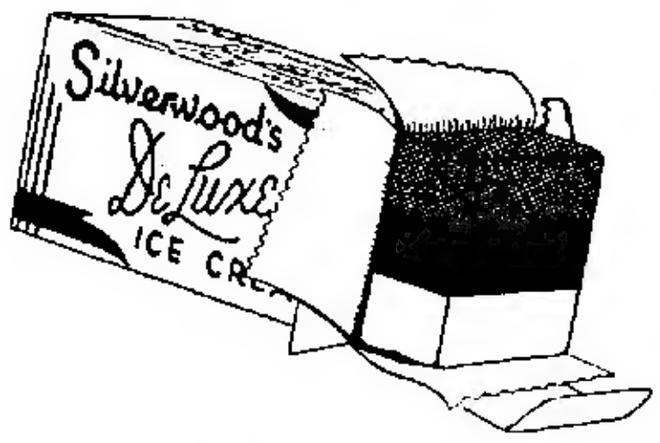

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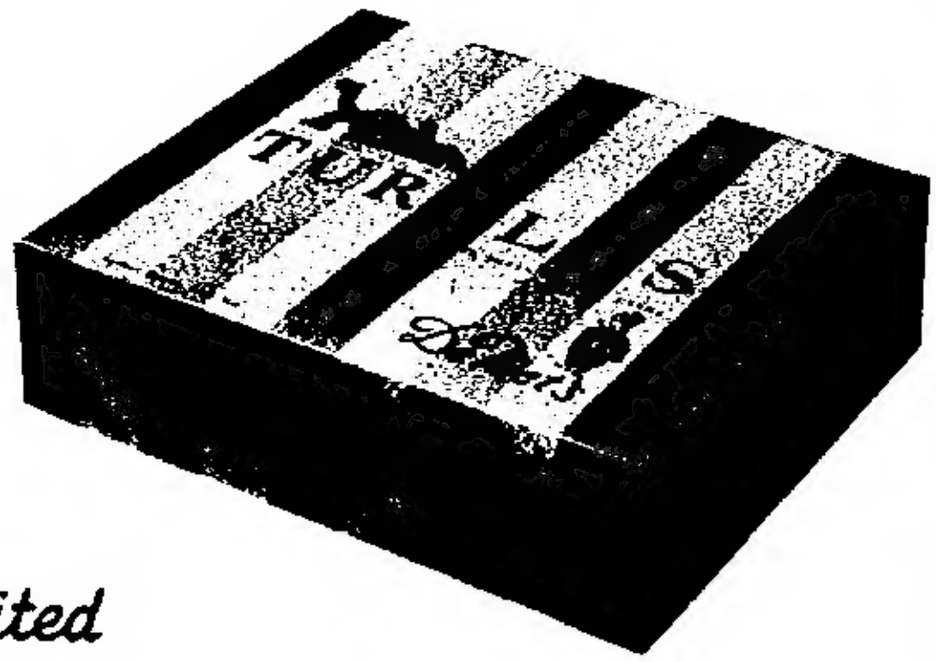

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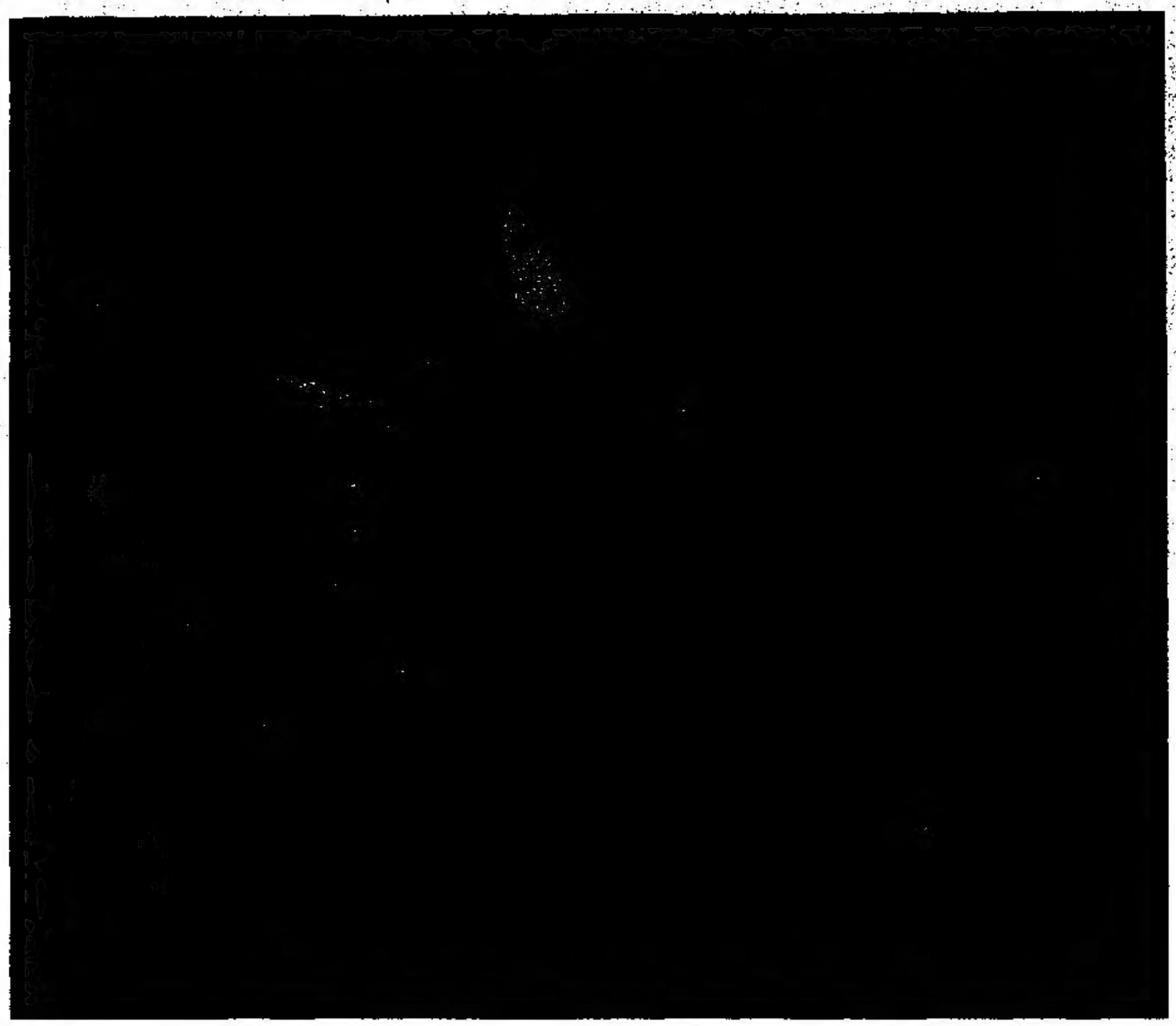

Mr. and Mrs. Hyman Zigler (nee Lilli Yuda), 3070 Van Horne Avenue, Montreal; and their children, left to right: Michael, aged ten and one-half years; Shari, nine; Joey, eight; and Ryan, six; grandchildren of Mrs. Esther Yuda, 6942 Hutchison Street, and the late Joseph Yuda; and of Mrs. Sylvia Zigler, 66 Nelson Avenue, and the late Jack Zigler.

— Freiman's Photo

Sheldon Ryan, aged thirteen years, above, is the son of Mr. and Mrs. Gordon Wolfson, 1481 Elizabeth Boulevard, Chomedey; brother of Sue-Ellen, aged eleven years; and Mindy Gayle Randee, five; grandson of Mr. and Mrs. Joseph Wolfson, 4181 Barclay Avenue; and of Arthur Reinblatt, 3921 La Petrie Street, and the late Mrs. Minnie Reinblatt.

— Drummond Photos

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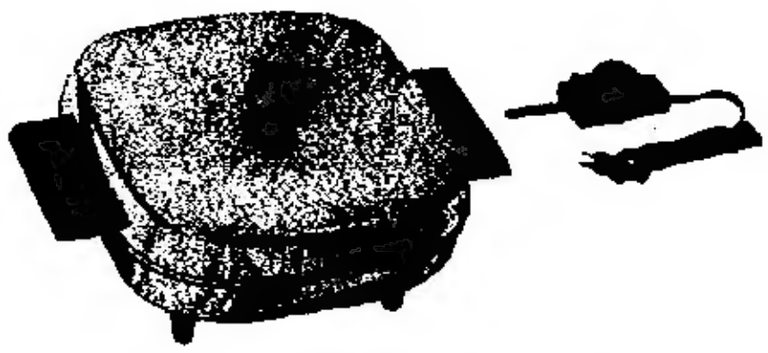

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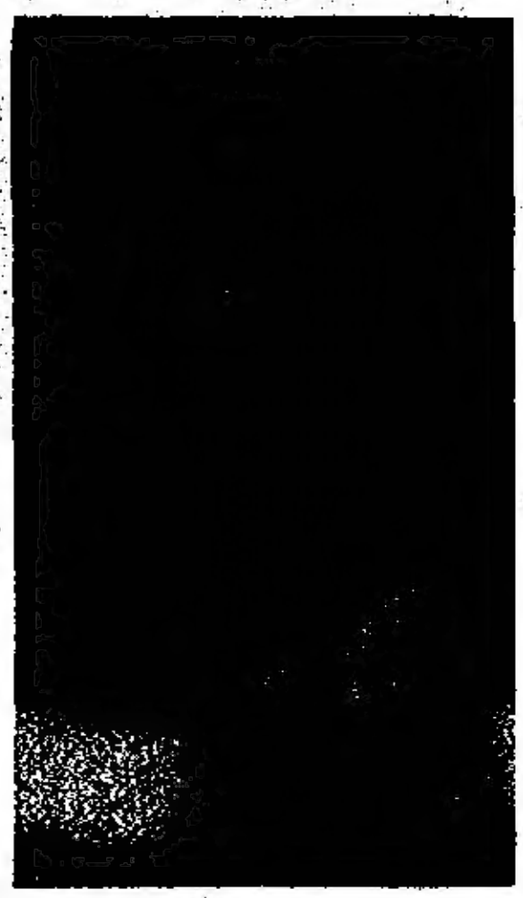
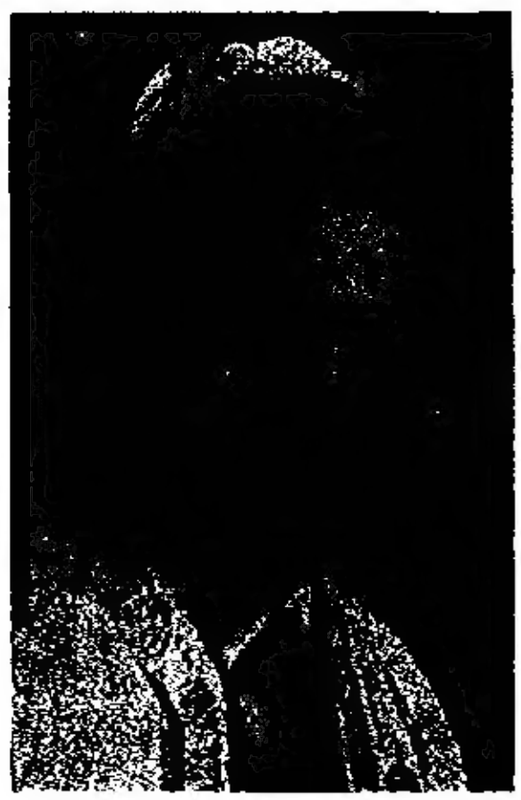


Miss Marcia Ozier, and Irving Ozier, are the children of Mr. and Mrs. H. Ozier, 1031 Spadina Road, Toronto. Miss Ozier graduated from the University of Toronto with a Master of Arts degree in psychology. She was a member of Hillel Foundation; the Near Eastern Club; Student Zionist Organization. In 1957 and 1958, she was the only Canadian student to attend the special course for American students at the Hebrew University in Jerusalem, Israel. She is supervisor of the Sunday School at Beth El Synagogue in Don Mills, Toronto; and is continuing her studies towards a Ph.D. degree in Experimental Psychology at the University of Toronto. Irving Ozier graduated from Harvard University, in Cambridge, Mass., with a Master of Arts degree in Physics. He obtained an honour Bachelor of Applied Science degree in Mathematics and Physics at the University of Toronto. He received the Reuben Wells Leonard Scholarship for proficiency; the Ramsay Scholarship in Mathematics and Physics; the Imperial Oil Fellowship for research work; a Harvard Fellowship; and is working towards a Ph.D. degree in Physics at Harvard. He is a member of Beta Sigma Rho Fraternity.



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Ivan, aged thirteen years, far left, is the son of Mr. and Mrs. Samuel Betcherman, 12 Fraserwood Avenue, Toronto; brother of Gary, aged ten years; and Frances, eight.

Sheldon Howard, aged thirteen years, left, is the son of Mr. and Mrs. Murray Sulman, 6 Sheppard Circle, St. Catharines, Ont.; brother of Beth, aged eight years; grandson of Mr. and Mrs. Joseph Aiken, 7 Warwick Avenue, Toronto; and of Mrs. Gussie Sulman, 3 Highbourne Road, and the late Max Sulman; great-grandson of Mrs. Blema Cohen, 7 Warwick Avenue.

Irwin, aged thirteen years, below, left, is the son of Mr. and Mrs. David Archieoff, 37 Northgate Drive, Toronto; brother of Glenn, aged eight and one-half years; grandson of Mrs. Sarah Mandelzys, 4722 Maplewood Avenue, Montreal, Que.; and of Mrs. Bertha Goldman, 169 Warren Avenue, Oshawa, Ont.

Left to right, below: Elka, aged seven years; Gail, ten; Masha, three; and Fraidel, thirteen, are the daughters of Mr. and Mrs. Sidney Starkman, 26 Lyonsgate Drive, Toronto; granddaughters of Mr. and Mrs. David Bernholtz, 4 Strathearn Road; and of Mrs. Minnie Starkman, 20 Pannahill Road, and the late Morris Starkman.

— Horvath Photography — A. Gilbert

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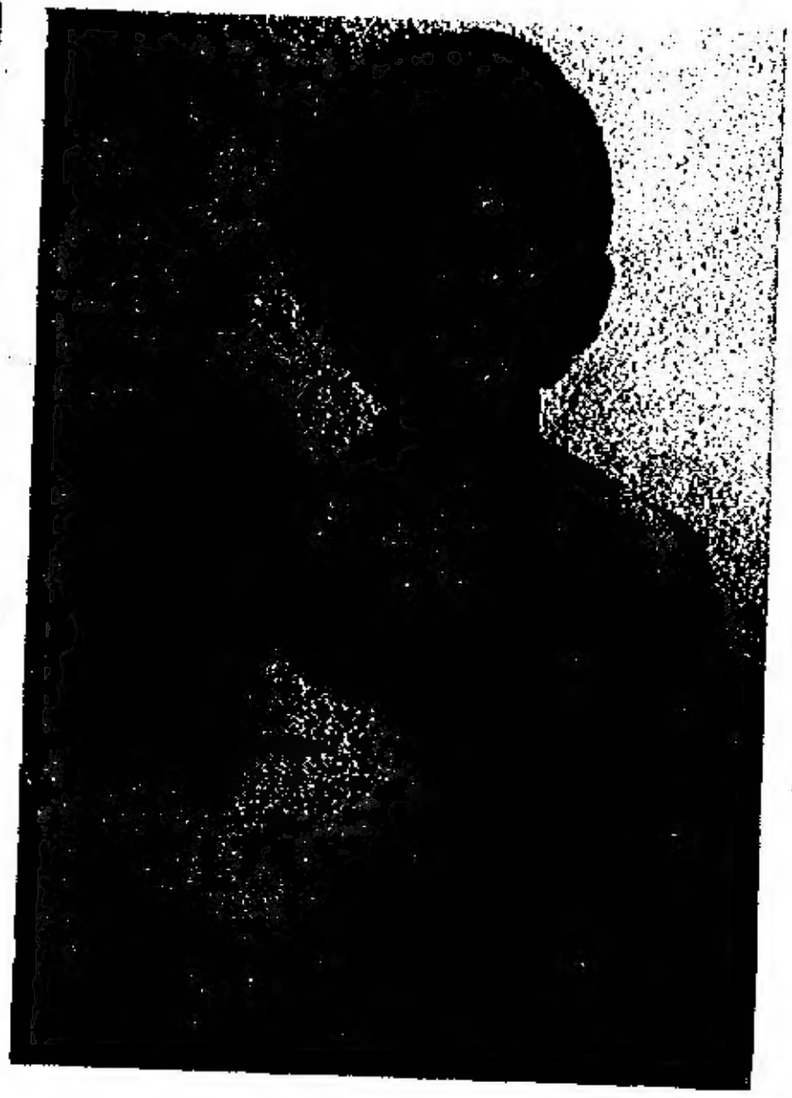

Mrs. Norman Raicek, 2150 Mantel Street, Montreal, and her children, Stephen Mark, aged six years; and Debra Lynne, one and one-half; grandchildren of Inspector Detective Ben. Greenberg, and Mrs. Greenberg, 5700 Whitehorne Avenue; and of Mr. and Mrs. Hyman Raicek, 4100 Bourret Street; great-grandchildren of Mrs. Sylvia Greenberg, of Montreal. — Ballard and Jarrett

Mrs. George Agoston, 4511 Third Street, Chomedey, Montreal, is the former Miss Phyllis Dalfen, daughter of Mr. and Mrs. Berl Dalfen, 7495 Baily Road. Mr. Agoston is the son of Mr. and Mrs. Paul Agoston, 4155 Dupuis Avenue.

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Mrs. Albert Skulsky, of Los Angeles, Calif., is the former Miss Paulette Spatgang, daughter of Mr. and Mrs. Banzion Spatgang, 5411 Park Avenue, Montreal. Mr. Skulsky is the son of Mr. and Mrs. Samuel Skulsky, of Los Angeles.

Norman Barry, aged thirteen years, below, is the son of Mr. and Mrs. Harry Lipsen, 2 Denmark Crescent, Toronto; brother of David, aged eleven years.

— Horvath Photography

Mrs. Raphael Fleming (nee Ellen Joy Lewis), 6525 Cote St. Luc Road, Montreal; her mother, Mrs. Morton Lewis, 5370 Macdonald Avenue; her grandmother, Mrs. Adolphe Weiss, 5384 Grovehill Place; and her son, Mark Lawrence, aged fourteen months; also the grandson of Mr. and Mrs. Abe Fleming, 581 Grosvenor Avenue.

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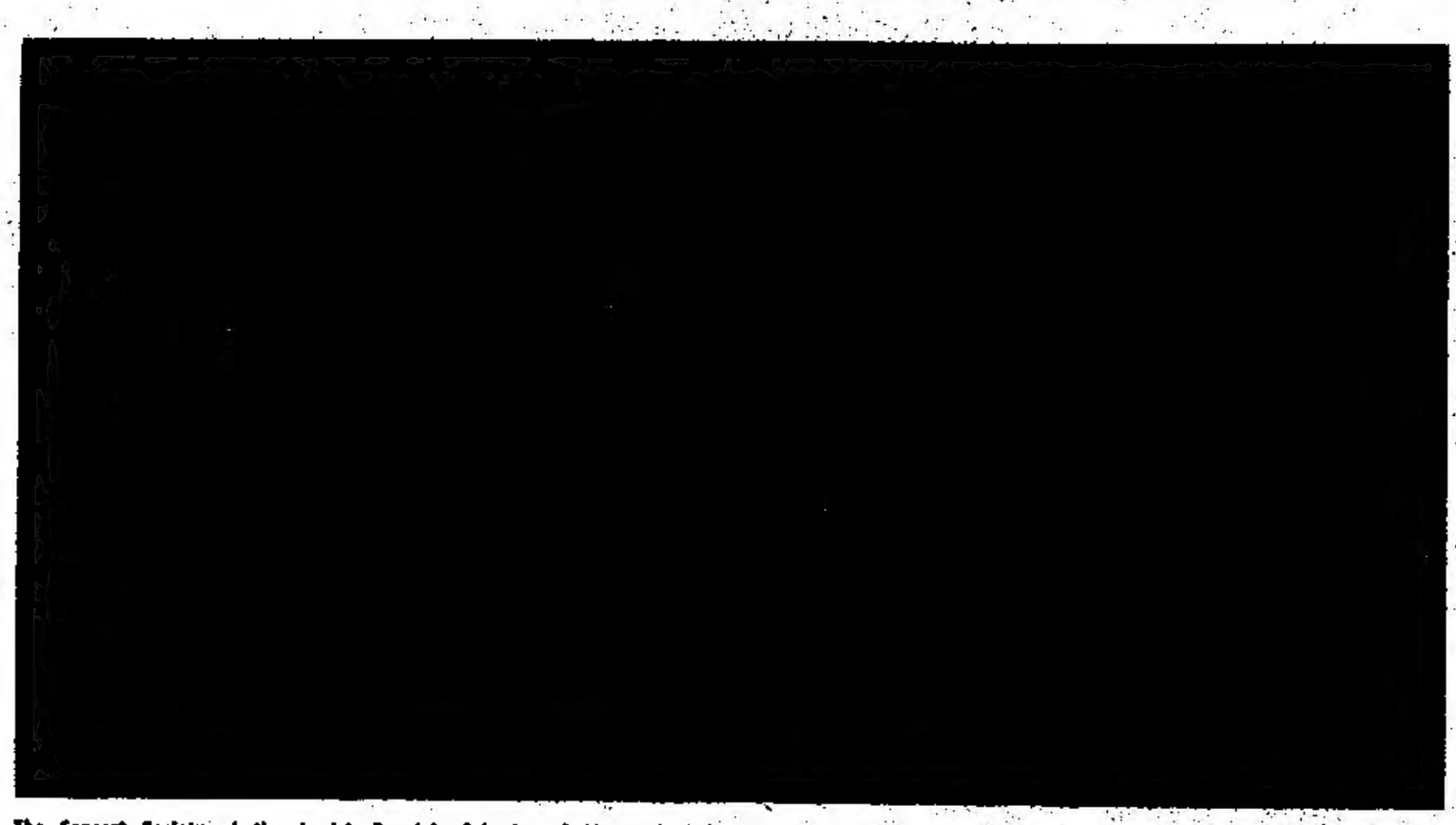

The Concert Society of the Jewish People's Schools, of Montreal, held its annual concert at Plateau Hall, presenting the eminent American artists, Leonard Rose, 'cellist, and Leon Fleisher, pianist, under the distinguished patronage of the Lieutenant-Governor of Quebec, The Honourable Paul Comtois and Mrs. Comtois. Left to right, are: Mesdames William Novick, 2266 Noel Street, publicity chairman; Sydney Shapiro, 5665A Clanranald Avenue, jewels chairman, for donations in children's names; S. Wiseman, 5826 Clanranald Avenue, member of the advisory committee; and William Klein, 5902 Westbury Avenue, ticket chairman.

— Photo Illustrations of Canada

— Hy Walt

Mrs. Michael Cytrynbaum, 5160 Macdonald Avenue, Montreal, above, right, was Miss Bluma Waxman, daughter of Mr. and Mrs. Paul D. Waxman, 18 Lyncroft Road. Mr. Cytrynbaum, right, is the son of Mrs. Florence Cytrynbaum, 5360 Macdonald Avenue, and the late Leo Cytrynbaum. He graduated from McGill University with a Bachelor of Arts degree. He was president of the Philosophical Society; and a member of the Psychology Club; and of the Philosophy Department's Open House, 1959-1960.

Richard Lewis, aged one year, right, is the son of Mr. and Mrs. Marek Ochshorn, 3869 Bathurst Street, Toronto; grandson of Mr. and Mrs. Harry Rich, 131 Regina Avenue; and of Mr. and Mrs. Max Ozers, 564 Eglinton Avenue West.

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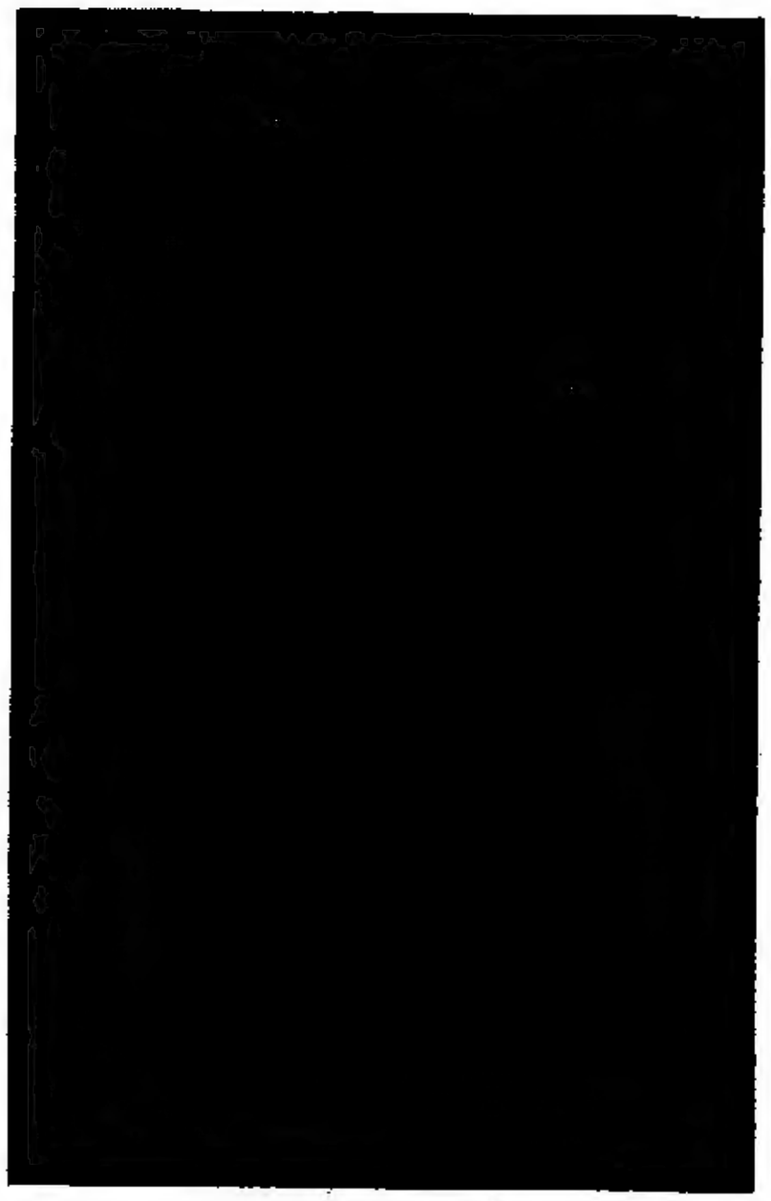
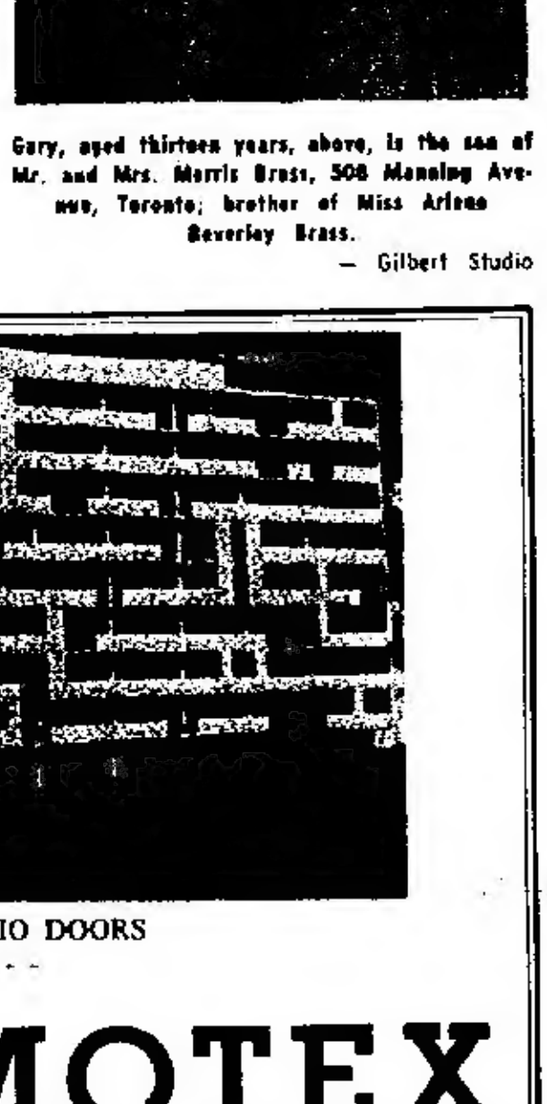


Mrs. Tibor Horvath, with her son, Peter, aged one year, 110 Lyon Avenue, Toronto, is the former Miss Eva Halmi, daughter of Gabriel Halmi, of Hungary. Mr. Horvath, the son of Mrs. Irma Horvath, 29 Haviland Avenue, made the picture.

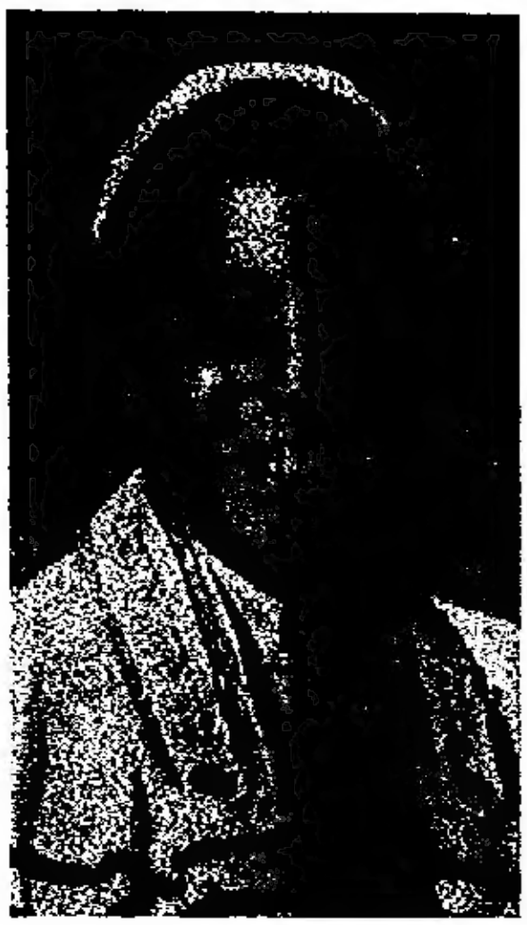
— Horvath Photography

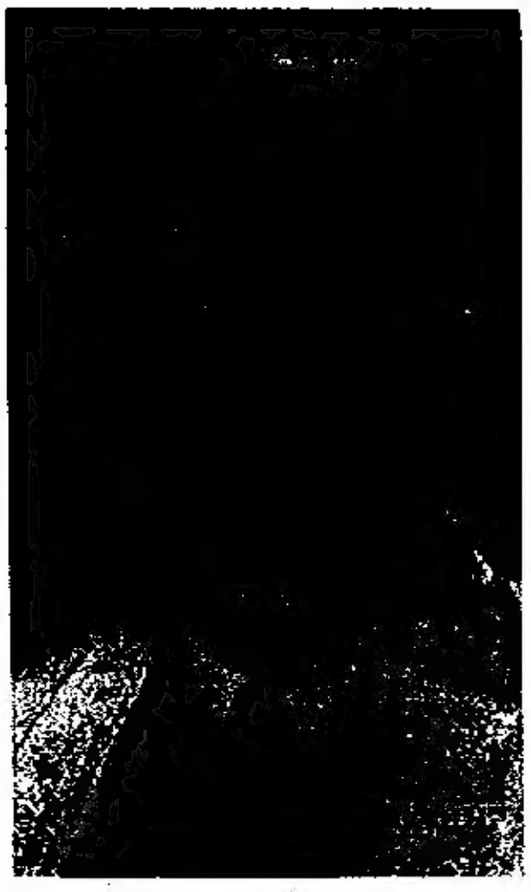
At the National Council of Jewish Women Training Institute Centre on College Street, in Toronto, were, from left to right: Mrs. M. J. Freiman, of Vancouver, B.C., chairman of the national training program; Mrs. Paul David, of White Plains, N. Y., consultant to the institute; Mrs. N. I. Zemans, of Calgary, Alberta, national president of the Council, which has 7,000 members; and Mrs. Abe Levine, 500 Avenue Road, Toronto, chairman of the national field service committee.
— Globe and Mail



Gary, aged thirteen years, above, is the son of Mr. and Mrs. Morris Brass, 508 Manning Avenue, Toronto; brother of Miss Arlene Beverley Brass.
— Gilbert Studio

Simey, aged thirteen years, right, is the son of Mrs. Lillian Selden, 191 Baldwin Street, Toronto, and the late Frank Selden; brother of Miss Faith Selden; and Charles, fifteen; grandson of Mrs. Minnie Salem, 191 Baldwin Street.
— Dale Studio

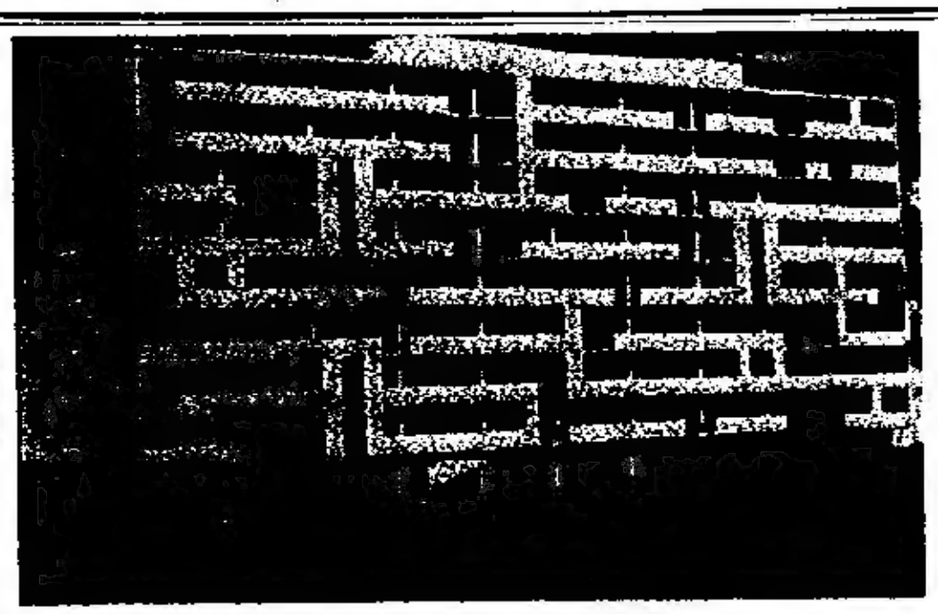




Robert Michael, aged thirteen years, above, is the son of Mr. and Mrs. Jack Frimet, 181 Combe Avenue, Toronto; brother of Miss Elaine Frimet; grandson of Mrs. Rose Frimet, of Melville, Sask.

Ivan, aged thirteen years, above, is the son of Mr. and Mrs. Sol. Briskin, 4455 Plamondon Avenue, Montreal; brother of Mrs. Sheldon Merling (Roslyn), 7025 Clever Road; and of Miss Helen Briskin; grandson of Mr. and Mrs. Morris Briskin, 3787 Cote des Neiges Road.
— Peri's and Friedman

Mrs. David Freedman, of Champaign, Illinois, is the former Miss Roberta Sharon Ephron, daughter of Mr. and Mrs. M. Ephron, of Park Forest, Illinois. Mr. Freedman is the son of Mr. and Mrs. Nathan Freedman, 23 Forest Wood, Toronto.
— Branson Coles Studio



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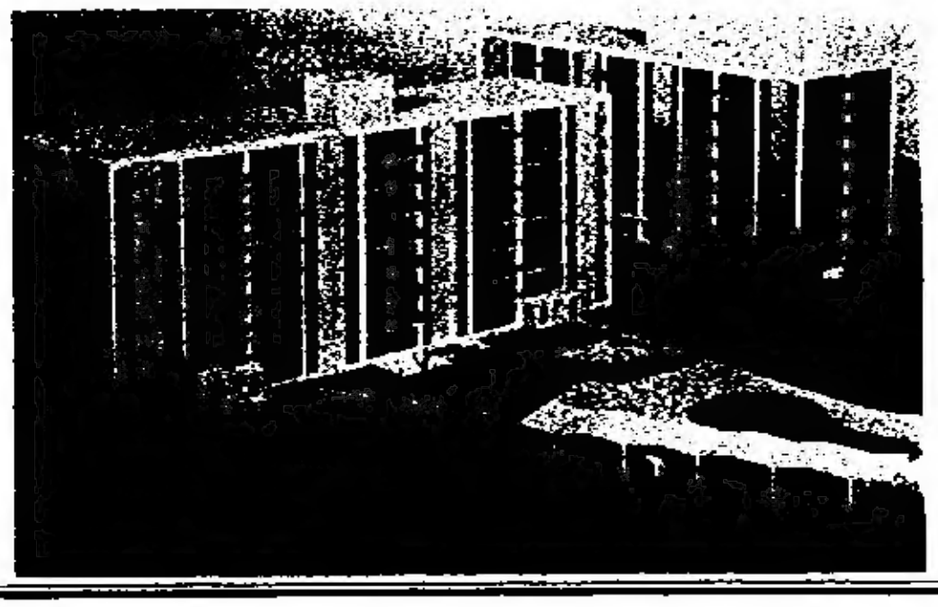
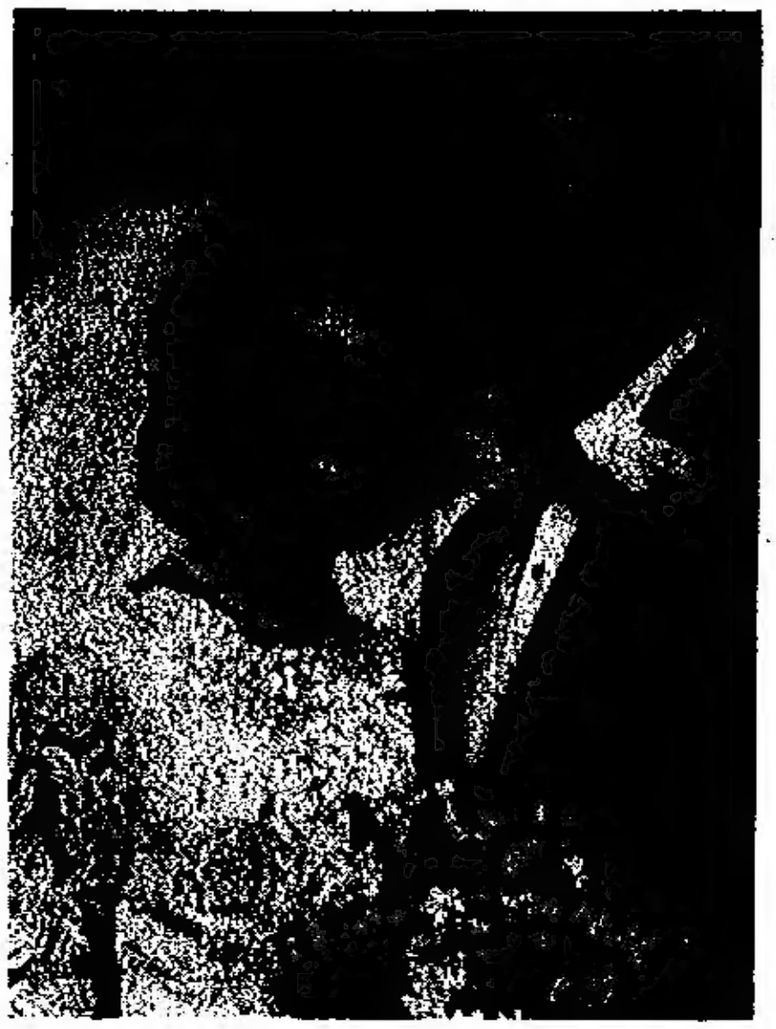
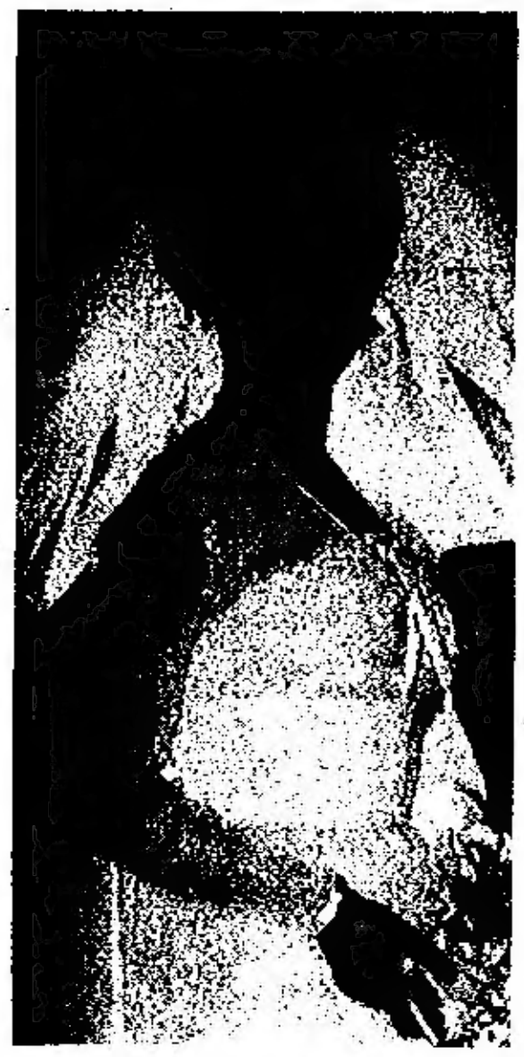


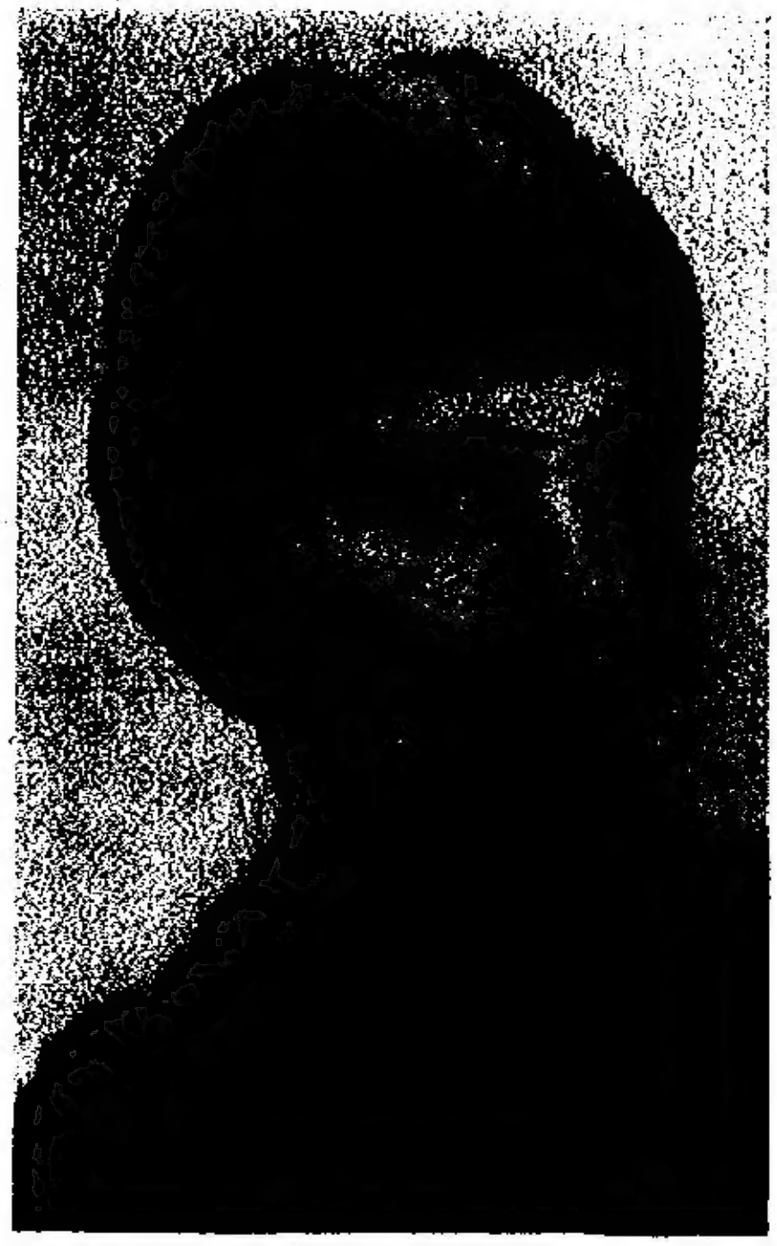


Mrs. Philip Rosenberg, 800 St. Clair Avenue West, Toronto, above, is the former Miss Lorraine Bliman, daughter of Mr. and Mrs. Samuel Bliman, of that address. Mr. Rosenberg is the son of Mr. and Mrs. Harry Rosenberg, 498 Crawford Street.

Mrs. Marvin Lunsky, 4000 Yonge Street, Toronto, below, is the former Miss Jel Pearlman, daughter of Mr. and Mrs. Macks Pearlman, 413 Glengrove Avenue West. Dr. Marvin Lunsky is the son of Mr. and Mrs. Louis Lunsky, 103 Ridge Hill Drive.



-- Horvath Photography



Jacqueline Adele, aged nine years, above, is the daughter of Mr. and Mrs. Benjamin Grosbein, 5 Flanders Road, Toronto; granddaughter of Mr. and Mrs. Max Joseph, 1065 Eglinton Avenue West; and of Mr. and Mrs. Nathan Grosbein, 141 Denison Avenue.

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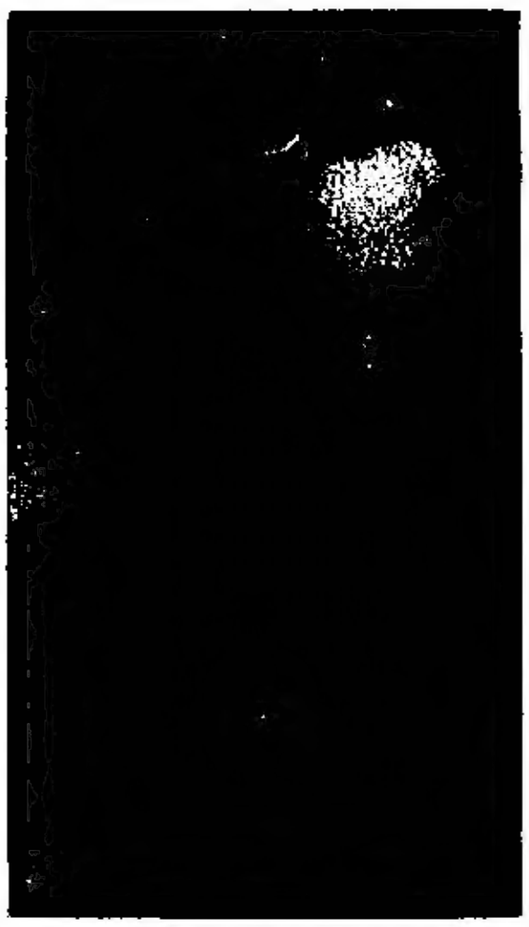
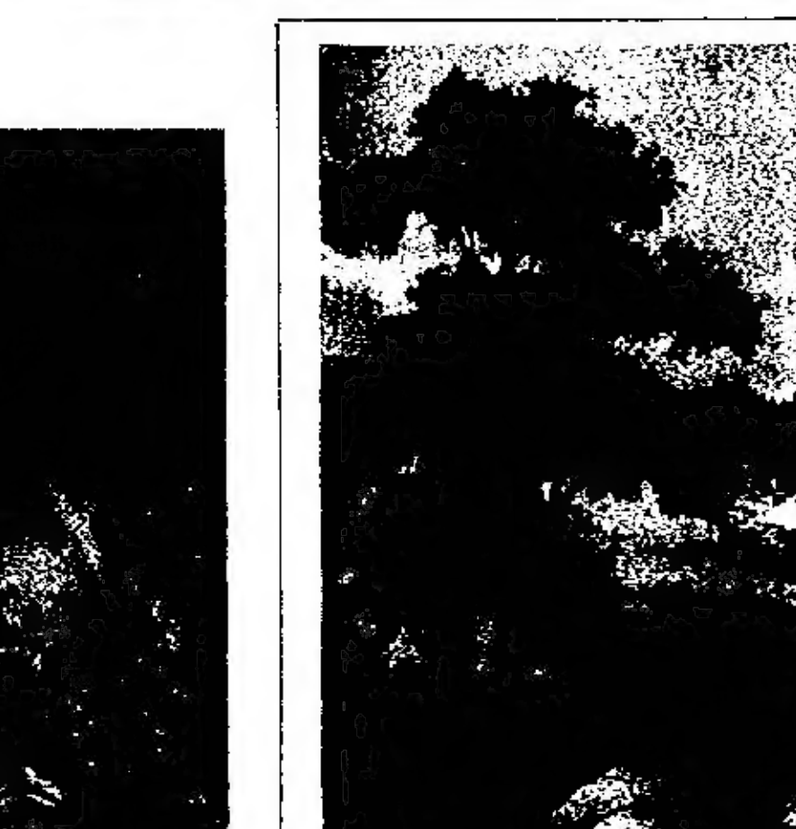


Marvin Katz, left, and Miss Beverley Anne Katz, lower left, are the children of Mr. and Mrs. Samuel Katz, 45 Glen Cedar Road, Toronto. Miss Katz graduated from the University of Toronto with an honour Bachelor of Arts degree in Household Economics. She was the recipient of the Clara Benson Prize in Food Chemistry; the Maude Charlton Gibson Scholarship; and the Ann Shepard Memorial Scholarship. She was president of the Household Economics Students' Association; and a member of Bnai Brith Hillel Foundation. She completed her internship at the Toronto General Hospital, and is now a dietitian on the staff. Marvin Katz graduated from the University of Toronto with a Bachelor of Applied Science degree in Civil Engineering. He received the Bronze Athletic Award from the Engineering Society for outstanding athletic achievements in hockey, lacrosse, and football. He is a member of Sigma Alpha Mu Fraternity.

— Ashley and Crippen

Mrs. Allan Brown, 630 Roselawn Avenue, Toronto, above, is the former Miss Vikki Brand, daughter of Mr. and Mrs. Reuben Brand, 473 Wilson Avenue. Mr. Brown is the son of Mrs. Ethel Brown, 8 Brett Avenue, and the late Morris Brown.

— Famous Studio



Mrs. Larry Stitsky, 2 Dorado Court, Toronto, below, is the former Miss Diane Gelman, daughter of Mr. and Mrs. Carl Gelman, 400 Winona Drive. Mr. Stitsky is the son of Mr. and Mrs. Louis Stitsky, 128 Hillmount Avenue.

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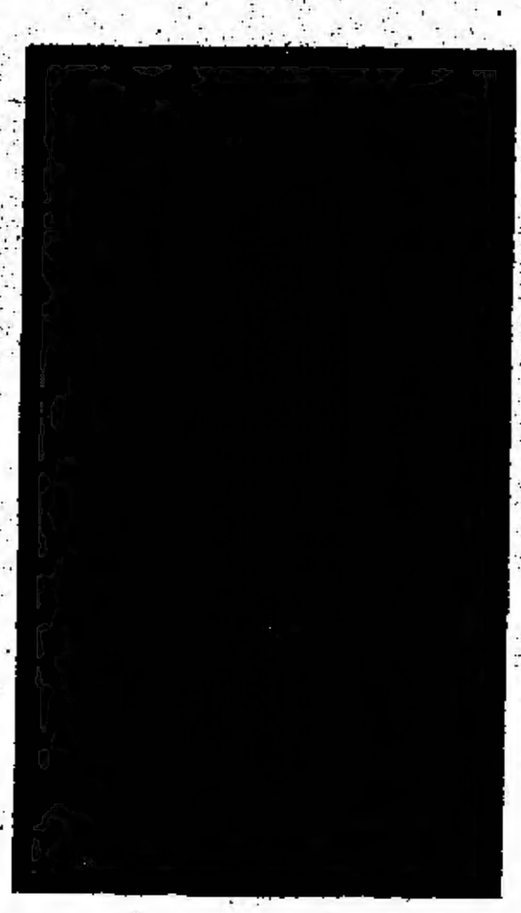
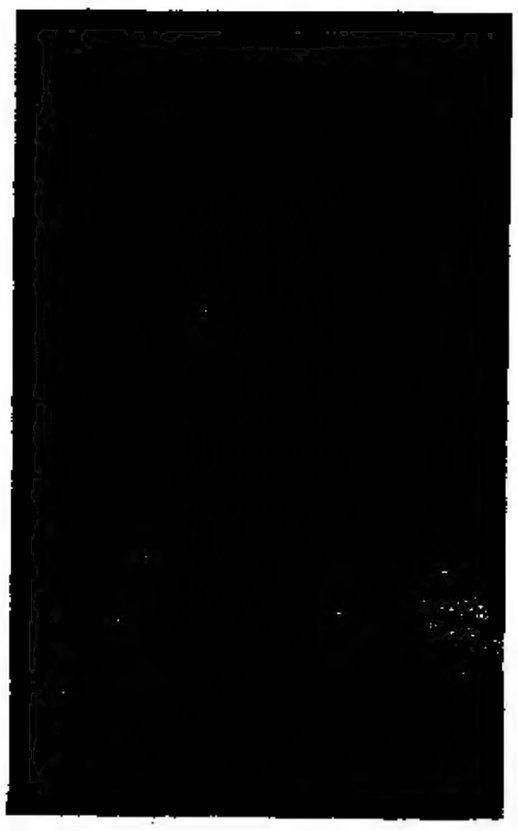


Richard, above, at the age of thirteen years, is the son of Mr. and Mrs. Benjamin Levine, 554 St. Clements Avenue, Toronto. He is the brother of Carol, aged nine years; grandson of Mr. and Mrs. M. Levine, 206 Bellwoods Avenue; and of Mrs. Sarah Hattin, 319 Ruskin Road, and the late Harry Hattin. Richard, now fifteen years of age, won the $50. first prize in the Royal Canadian Institute of Science school essay contest. He was presented with a complimentary membership in the Institute; and a bound copy of his essay. Richard is a grade eleven student at Forest Hill Collegiate.

Fred Eric, above, aged thirteen years, is the son of Mr. and Mrs. Gerry Granek, 94 Cuffley Crescent North, Toronto. He is the brother of Barbara Susan, aged eight years; and Cindy Ann, three and one-half; grandson of Mr. and Mrs. B. Heisel, 38 Rogers Road; and Mr. and Mrs. M. Granek, 460 College Street.

— Chris Stoppel

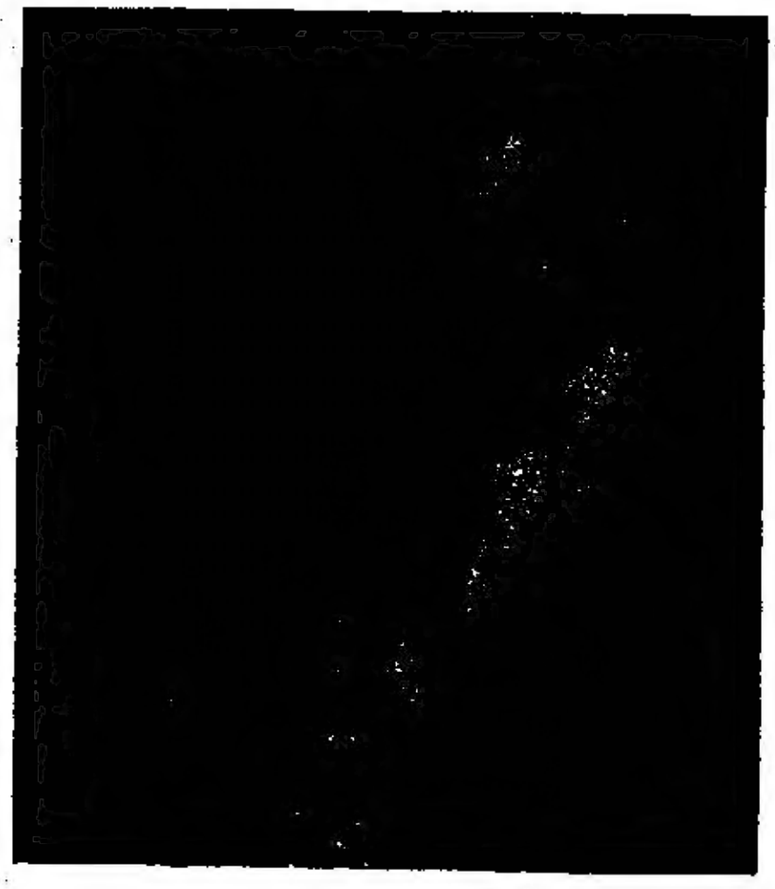


Miss Sandra B. Danilack, right, daughter of the late Mr. and Mrs. Joseph Danilack, and niece of Mr. and Mrs. H. Lenakoff, 91 McGillivray Avenue, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. She majored in Philosophy. She is the sister of Rochelle Danilack.

Christie's

No matter
what kind of
biscuits you prefer,
Christie's
bakes them best

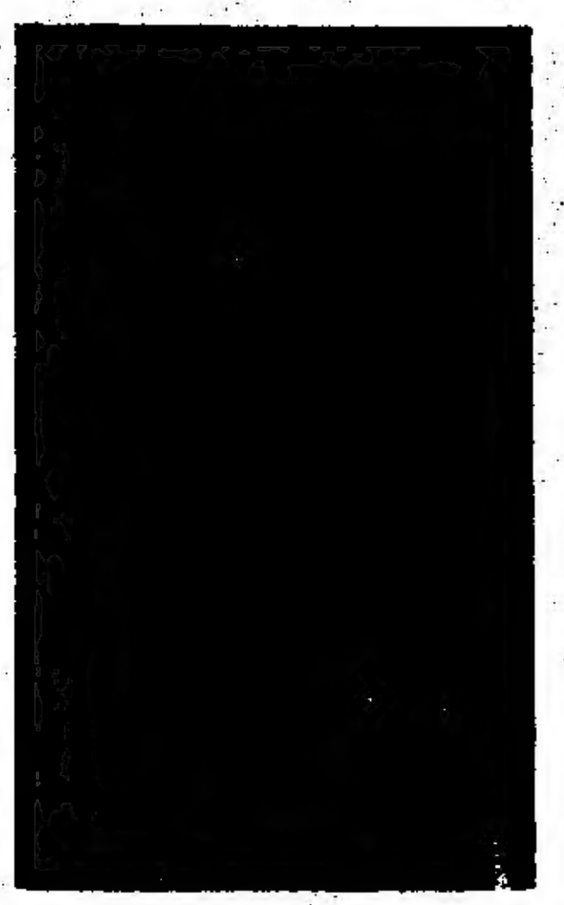
Look for the red corner seal!



Mrs. A. Jerry Segal, left, 6870 Fielding Avenue, Montreal, is the former Miss Carol Ann Rubenstein, daughter of Mrs. Jack Rubenstein, 5051 Clanranald Avenue, and the late Jack Rubenstein. Mr. Segal is the son of Mr. and Mrs. Harry Segal, 4564 Beaconsfield Avenue.

— Astra

Maritimes Section



Harry Richer, 5015 Plamondon Avenue, Montreal, above, received the annual Maurice Memorial Award from Ben. Gold, 4925 Grosvenor Avenue, below, for his contribution to the Canadian Fur Industry in 1962, at the twenty-eighth annual meeting of the Fur Manufacturers Guild, of which he was vice-president for twenty-five consecutive years, always elected by acclamation. For three years in succession, Mr. Richer has been named honorary vice-president. He is a founding member of the Guild which began with seven people, and today is the largest of its type in Canada. Mr. and Mrs. Richer (nee Sarah Needleman) have two sons and daughters-in-law: Mr. and Mrs. Irving Richer, 7489 Pineview Avenue; Mr. and Mrs. Jack Richer, 5518 Borden Avenue; a son-in-law and daughter, Mr. and Mrs. Samuel Allan Chorgin (Helaine), 7 Briar Patch Place, Newport News, Virginia; and seven grandchildren: Norman, and Eileen, children of Mr. and Mrs. Irving Richer; Ricky, and Rhonda, children of Mr. and Mrs. Jack Richer; Peter, Audrey, and Robin Chorgin. Mr. and Mrs. Gold have a son, Alan Gold; a son-in-law and daughter, Dr. and Mrs. A. Rudin (Pearl) of Baieall, Quebec, and three grandchildren, Jonathan, Jeremy, and Joel Rudin.

— Ed Kelly

Halifax Region of Women's Canadian ORT was organized by the co-chairman of its national expansion committee, Mrs. I. Levine of Ottawa, Ont. Of the new executive are, left to right: Mesdames Herbert Rosen, program convener; Irving Webber, president; Leonard Finsberg, Donald Arron, vice-presidents; and Saul Garson, membership chairman.

— Norwood

The Honourable G. I. Smith, Nova Scotia Finance and Economics Minister, was guest speaker at the 212th annual meeting of the Halifax Board of Trade. Left to right, are: Manuel I. Zive, president of the Board; Lord Keyes, chairman of Provinces and Central Properties Ltd., of London, England; Mr. Smith, and Dr. A. Murray MacKay, a past president.

— Norwood

Members of the Sisterhood of Baron de Hirsch Congregation, of Beth Israel Synagogue, in Halifax, N.S., at the dinner celebrating the twenty-fifth anniversary of the Sisterhood: Mesdames Morris B. Finsberg, M. I. Zive, Morris Weiner, I. Webber, and Mrs. Max Perman, guest speaker.

Maritimes Section

Above, left to right: Mesdames Saul Hayes, of Montreal, Quebec, president of the National Council of Women; Roy Vail, president of the Halifax Council of Women; and H. Kilz, honorary president of the Halifax Chapter, attended the annual meetings of the National Council of Women in Halifax, N. S.

Joni Merle, aged eight years, is the daughter of Mr. and Mrs. Irwin Steinman, 1427 Portland Avenue, Sherbrooke, Quebec; sister of Seymour, Ralph, and Mark; granddaughter of Mr. and Mrs. Nathan Takefman, 5160 Macdonald Avenue, Montreal.

זֶה לֶחֶם עֹנִי

"This is the poor bread
which our fathers
ate in the land of Egypt.
Let anyone who is hungry
come in and eat. Let
anyone who is needy come
in and bake Passover."

Saint JOHN BANK
THE BANK OF NOVA SCOTIA

5723-1963

On the occasion of the Passover

sincere best wishes to all of our friends

Admiral Beatty Hotel

SAINT JOHN, NEW BRUNSWICK

THE COMMITMENT TO STAND BY ISRAEL

(Continued from Page Sixteen)

natural resources, without which Israel could not have achieved the progress that has made it the fastest growing new nation in the world. This chapter, in its economic coming of age, is dramatically climaxed with the beginning of the redemption of the first Israel Bonds this year.

But there are still more promises for Israel to keep before we can truly say that the job is done:

In this Year of Redemption, the pride in Israel's past accomplishments must be balanced against the pressing development needs that face Israel in the present and in the future. In recent years, a series of upheavals in various parts of the world have thrust wave upon wave of immigrants onto Israel's shores. Substantial immigration to Israel is expected to continue throughout 1968 at the same high rate as in 1962. Through immigration and natural increase, Israel's population increased by 90,000 last year and is expected to reach 3,000,000 by 1970.

Home for a great many of the new immigrants will be in the Negev, which occupies 60 per cent of the land area of Israel. That is why most of the development needs that face Israel in 1968 are concentrated in the Negev, which must be redeemed and transformed from a wasteland into a heartland of productivity, from a wilderness into a developed and populated homeland.

The reclamation of the Negev desert must go forward at an accelerated pace because Israel's economic future depends on it. Israel Bonds, which are the proven instrument for pioneering development, must supply a greater total of development capital this year than ever before. The primary development needs in the Negev are water, housing, harbors, roads, and communications, industry, and agriculture. Israel Bond funds must be available for the completion of the Jordan-Negev water project, the construction of 20,000 new permanent housing units for immigrants, work on the new harbor at Ashdod and enlargement of the port of Elath, the establishment of new industrial towns in the Negev, and for the expansion of the Dead Sea Potash Works and other mineral exploitation.

The Negev represents Israel's new economic frontier and it holds within it the key to Israel's capacity to receive and sustain many additional thousands of new immigrants. In its scope and size, it constitutes the most ambitious undertaking of this decade, requiring not only vast investment resources, but sturdy and self-sacrificing manpower. Last year Israel inaugurated the Decade of the Negev and a hopeful beginning was made with the aid of Israel Bonds. But the biggest problems and obstacles still lie ahead and they will be overcome only with the spirit of pioneering and heroic dedication which was responsible for the reclamation of other parts of Israel.

As we celebrate its 15th anniversary, we are proud of the fact that Israel has kept every promise. It is keeping its promise to redeem its Bonds as well. We too must be keepers of the promise, the commitment to stand by the people of Israel and to be their partners in every major enterprise of reconstruction and development. Only in this way can we be sure that the promises Israel must keep in the future will be fulfilled. We should carry out proudly our part of the covenant of partnership with Israel, which has served the Jewish people so well these fifteen years and will continue to do so for many years to come.

PASSOVER TEACHES ABOUT FREEDOM

(Continued from Page Ten)

iety. There is no justification for the embitterings of bigotry, prejudice, and intolerance. Exploitation of one's fellow man is nauseating. So, we try to cut the bitterness of the herb's taste by mixing it with portions of sweeter-tasting foods.

So, too, society, dabs a bit of "sweet and kindly" brotherhood on the bitterness of bigotry, but it requires a mammoth amount to completely obliterate the horrid taste. Better Isaiah's dictate: "Cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Haroseth represents, symbolically, man's freedom to choose his own occupation. It points out that those who are forced to do the most menial of tasks cannot be happy in their work. If he is made to work at something he completely dislikes, every effort is wasted. Every labor becomes menial. But man's eagerness to improve his lot provides him with incentive. When opportunity for advancement is afforded, he makes strong strides forward. Equal opportunities for employment thus become a matter of human rights, of religious concern. Without it, there is a remnant of slavery. A slave-infested society endangers every free man.

The roasted egg, as the symbol of the freedom to worship, illustrates that worship serves to assist man in becoming more godlike in his daily actions. The concept of "Avodah", worship service, uplifts man as he attempts to better himself. He is responsible for what he does. He is not alone. His service benefits God and man. If he is not allowed to reach beyond himself, man atrophies. If he does not stretch himself in his human stature, he shrinks in the eyes of God and his fellow-man.

A slave is a person of routine, one who won't chance new growth. Worship strives to make a person more than he was before he entered into it. An enslaved society won't allow freedom of worship. Man has to "stay in his place".

There are other symbols, the cups of wine which symbolize joy, the cup of Elijah, the hope for a better future and the promise of a tomorrow. These further enhance the glory of the festival. They give credence to our responsibilities to the oncoming generations. We serve as agents for new opportunities in life.

Passover deals with realities. Is there another holiday, secular or religious, which better illustrates the obligations of free men in society? He who recounts the Passover narrative is deemed praiseworthy. Pesach is imposing in its directness, pressing in its concerns, imperative for our time. Next year let Passover be observed by a society where all will be "free men".

On Sabbath nights, in many Jewish homes in Canada, a decanter of *Mazel Tov* wine finds its place on the starched tablecloth, right beside the challah.

Mazel Tov is a wine with a taste you'll 'remember', a ruby red, richly sweet 'kiddush' wine made of Concord grapes grown in the vineyards of the Niagara Peninsula.

Mazel Tov made 'Kosher l'Pesach' under strict rabbinical supervision, is available throughout the year, for every "simcha".

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Maritimes Section

B. R. Guss, Q.C., and Mrs. Guss, of Saint John, N. B., announce the engagement of their daughter, Miss Judith Miriam Guss, to Theodore Lee Wasserman, son of Mr. and Mrs. Arthur T. Wasserman, of Newton Centre, Mass. A summer wedding is planned.

Mr. and Mrs. Bennett Hamburg (nee Ruby Hermant), of Halifax, N. S., were in Toronto, Ont., at the Park Plaza Hotel, for the marriage of Miss Betty Ellison, daughter of Mr. and Mrs. Robert Ellison, of Belfast, Ireland, to her brother, Louis Hermant.

Israel Maritime League of Canada: Samuel A. Babb, president of the Saint John branch, welcomed the freighter, Hadera, the second Israeli ship to arrive in Saint John; of which Captain Yoram Fridman is commander, replacing Captain David Chaimov, convalescing in Norfolk, Va., after an illness. Mr. Babb said another Zim Israel ship is expected to call during 1963. At a meeting, the speaker was Mitchell Franklin, of Saint John, national chairman of the Canadian-sponsored Dor Project of the league. Mendel Ladsky, of Montreal, Que., national director of the League, was present.

An educational conference of the Hebrew Schools of the Maritime Provinces was at Beth Israel and Shaar Shalom Synagogues, in Halifax, N. S. The guest speaker at the opening session was Rabbi Aron Horowitz, of Montreal, Que., national director of Keren Hatarbut, the Hebrew Culture Organization; and lecturer in Bible and Hebrew Literature at Sir George Williams University. A special lecturer at Beth Israel Synagogue, was Rabbi E. S. Goldsmith, of Shaar Shalom Congregation. A discussion on a suggested unified curriculum for schools in the Maritimes, was featured at Beth Israel Synagogue. The leader was Z. Horwich, and taking part were: M. Kotler, of Saint John, N. B.; Rabbi J. Mykoff, of Glace Bay, N. S.; L. Shane, of St. John's, Newfoundland; Harold Cohen, and M. Helzel, both of Halifax. Rabbi J. Deitcher, of Beth Israel Synagogue, was a guest speaker at the luncheon. B. Z. Fischler, education consultant for the Department of Education and Culture of the Jewish Agency in America, gave an illustrated lecture and model lesson on new methods of teaching Hebrew. Mr. Fischler, an Israeli educator, has been a delegate to the Keren Hatarbut; and a lecturer in Hebrew at Sir George Williams University.

Miss Faith Guss, a senior at Bradford Junior College, in Bradford, Mass., is spending the spring vacation with her parents, B. R. Guss, Q.C., and Mrs. Guss, Orange Street, Saint John, N. B.

Simon David, of Sydney, N. S., was in Montreal, Quebec, for the marriage of Miss Bernice Blanshay, daughter of Mrs. Sarah Blanshay, 2182 Nantel Street, Montreal, Quebec, and of the late Jacob Blanshay, to his brother, Frank David, son of the late Mr. and Mrs. A. David, of Sydney, N. S., at the Windsor Hotel, in Montreal.

Mr. and Mrs. Frank David, of Sydney, N. S., spent their wedding trip in the Southern United States. Mrs. David is the former Miss Bernice Blanshay, daughter of Mrs. Sarah Blanshay, 2182 Nantel Street, Montreal, Quebec, and the late Jacob Blanshay. Mr. David is the son of the late Mr. and Mrs. A. David, of Sydney, N. S.

Beth Israel Synagogue in Halifax, N. S.: Mrs. B. Zemel is the president of the Sisterhood, which held their annual spring fair opened by Mrs. Abbe Lane. The general conveners were Mrs. H. Ross and Mrs. E. Bowman. Advisory consultants were Mrs. L. Zwerling, and Mrs. J. Newman. The booth management chairman was Mrs. E. Fineberg; and the secretary of the fair was Mrs. A. Rubin. The special chairmen were: Mesdames L. Roza, commercial booths; B. Zemel, baked goods; M. Yablon, B. Roza and Ida Simon, gourmet table; Saul Garson and R. Wolman, sewing; A. E. Hoffman and M. Burstein, children's fair; and acquiring goods for the booths was in charge of Mrs. I. Webber, assisted by Mrs. L. Zwerling and Mrs. A. Gordon. A coffee party through the morning, and tea in the afternoon, had Mesdames R. Smilestone, A. LeVine and R. Simon in charge; with refreshments looked after by Mesdames B. Zemel, A. Yanofsky, S. S. Jacobson and D. Zive. Ticket convener for the coffee party was Mrs. A. Levick. Mrs. A. Zive was in charge of admission tickets, with assistance of Mesdames J. Zatzman, Ethel Michael, Rae Epstein, A. J. Leventhal, M. Goldstein and A. Shane. The Men's Club was represented by G. Mazer, and assisted with the decorations. Booth conveners were: Mesdames B. Zemel, I. Yanofsky, L. Goldfarb, M. Yablon, Ida Simon, B. Roza, R. Shlossberg, J. Newman, D. Mark, S. Garson, R. Wolman, M. B. Fineberg, D. Jacobson, S. Jacobson, Sarah Weiner, M. Marcus, A. Greenspan, D. Arron, H. Arron, E. Zebberman, W. Weiner, M. Mosher, A. Chelekower and H. Goldberg. Mrs. M. Zive looked after the orders; and raffle tickets were sold by Mesdames Z. Szulewitz, H. Gordon, R. Sadofsky, L. Aronson, H. Saltzberg, H. Gordon, J. Leiff, I. Zwicker and Miss Judy Whitzman.

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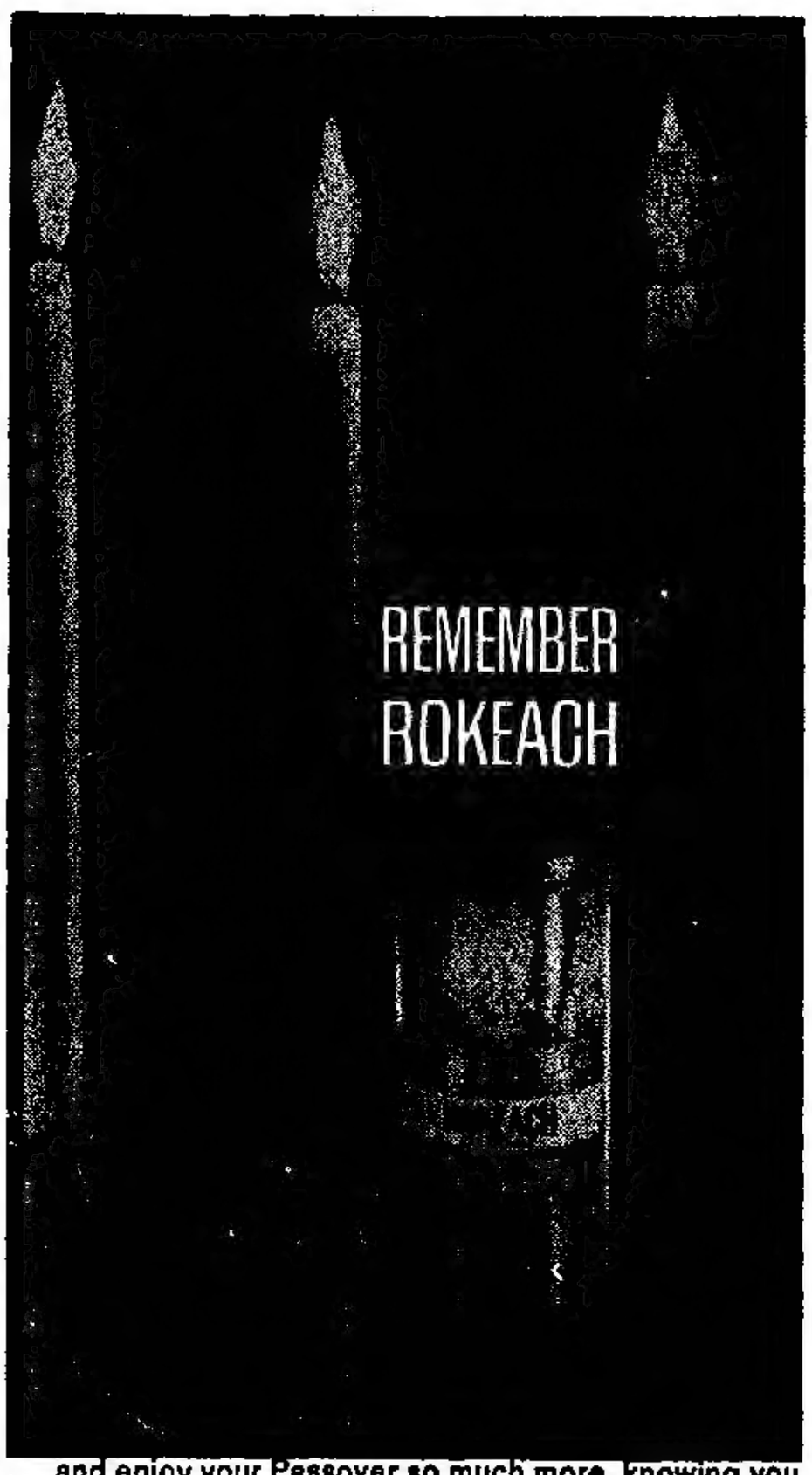


. . . and enjoy your Passover so much more, knowing you will have carried on the tradition of serving only the finest quality, "home-flavor," Kosher-for-Passover foods at your seder table . . . as so many discriminating Jewish housewives have been doing—since 1870.

THE GHOST AT OUR SEDER

(Continued from Page Four)

other side of our twofold tradition accords to Egypt. "Thou shalt not despise an Egyptian," says the Torah, and Rashi comments that this unusual commandment is to remind us that the Egyptians once were our hosts in time of need. According to old sources, it was Pharaoh, not his people, who held Israel in bondage, just as he did his own subjects. "Blessed be Egypt My people," sings Isaiah.

And a famous talmudic legend, attributed to Rabbi Johanan, tells of the angels in heaven breaking forth in jubilant song when they see the Egyptians perishing in the Red Sea. Whereupon God chides His angelic servants: "The work of My hands is drowning in the sea, and you wish to sing songs!"

Remembering the disaster which befell our enemies, the traditional Prayer Book omits the customary full Psalms of Praise (the Hallel) during the latter days of Passover — that same festival which tells us at Seder time of all the evils of Egyptian slavery!

No question about it: when it comes to Egyptians our tradition is conflicted — disdainful and loving at the same time. At the Orthodox Seder, when the plagues are recited, ten drops of wine are spilled on the ground, one for each plague. Why? Says one tradition: to recall the Egyptians who had to suffer so that we might go free. Compassion? Of course — but perhaps also a trace of that ancient guilt of Joseph, who made Egypt into "the house of bondsmen" for Pharaoh's subjects and unfittingly also for his own people.

The *Union Haggadah* takes the final and logical step. The plagues are gone altogether, mostly, we suspect, because little edification can be derived from their recital. Joseph has faded out of the picture, but he cannot disappear entirely, for where the story of Egyptian bondage is told, Joseph's unhappy part in it tends to reappear.

We might as well face it and learn the lesson which is there for all to see and hear: Once freedom is impaired from some, all freedom is in danger. None is exempt — neither Israel in Egypt nor any society whose concern for

---

Seder Ritual of Remembrance

FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS AND FOR THE HEROES OF THE GHETTO UPRISINGS

Perform this Ritual
after the THIRD *of the Four Ceremonial Cups,*
just before the door is opened
for the symbolic entrance of the Prophet Elijah.

All rise,
and the leader of the Seder recites the following:

בְּלֵיל שִׁמּוּרִים זֶה נֵעָלֶה בִּדְחִילוּ וְרַחֵימוּ אֶת זֵכֶר שֵׁשֶׁת מִלְיוֹנֵי אַחֵינוּ בְּגוֹלַת אֵירוֹפָּה, אֲשֶׁר נִסְפּוּ בְּיִדֵי עָרִיץ וּמְזִיד אֲשֶׁר הֵרַע לְעַמֵּנוּ שִׁבְעָתַיִם מִפַּרְעֹה.

וְזֶה דְּבַר הָעָרִיץ לְשִׁלִּיחֵי מְזִמָּתוֹ: לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד. וַיֵּהָרְגוּ תְּמִימִים וּטְהוֹרִים, אֲנָשִׁים וְנָשִׁים וְטַף, בְּאֵשׁ־וְרֶעֶל וּבְמִשְׁרְפוֹת־כִּבְשָׁן. וְלֹא נִרְפָּה לִסְפֹּר בְּרֹעַ מַעֲלֵיהֶם פֶּן נְחַלֵּל אֶת צֶלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלֵטַת עַמֵּנוּ בַּגֵּטָאוֹת וּבְמַחֲנוֹת־הַהַשְׁמֵד מָסְרוּ נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ גְּבוּרָה וַיִּתְקוֹמְמוּ נֶגֶד הָרְשָׁעִים וַיַּפִּילוּ בָּהֶם חֲלָלִים. וּבְלֵיל הַתֶּקֶדֶשׁ חַג הַפֶּסַח קָמוּ שְׂרִידֵי הַנֶּפֶשׁ בְּוַרְשָׁה וַיִּלָּחֲמוּ עִם הַטְּמֵאִים כִּיהוּדָה הַמַּכְבִּי בְּשָׁעָתוֹ. הָאֲהוּבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ וְאֶת כְּבוֹד יִשְׂרָאֵל עַל נָם הֵרִימוּ.

וּמִפַּעֲמַקִּים פָּתְחוּ הַקְּרוּשִׁים אֶת פִּיהֶם בְּשִׁירַת אֲנִי מַאֲמִין בֶּאֱמוּנַת הַמָּשִׁיחַ.

All sing ANI MAAMIN *("I Believe"),*
the song of the martyrs in the ghettos and liquidation camps:

אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ:
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל זֶה אֲנִי מַאֲמִין!

English rendition of the Hebrew:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

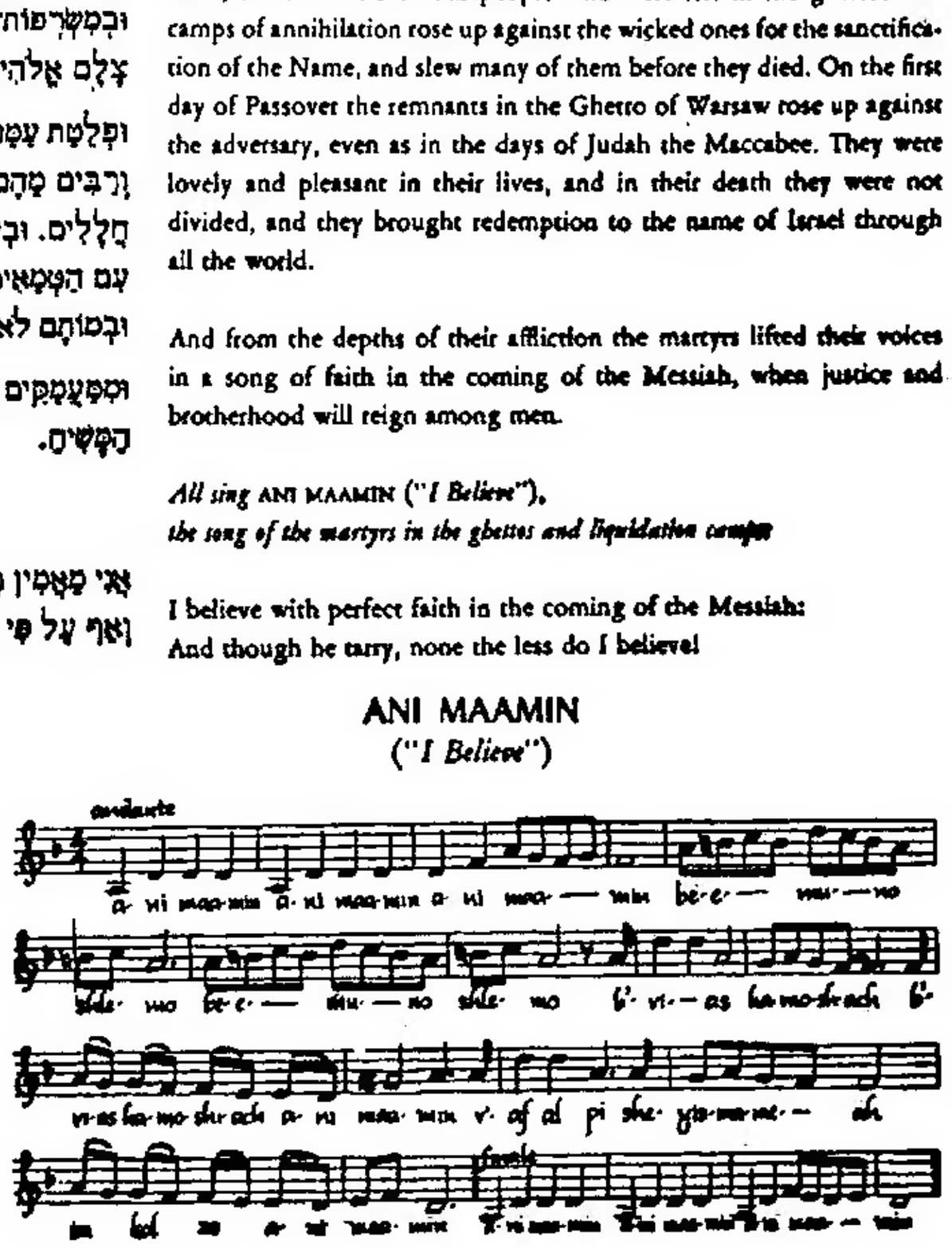
Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing ANI MAAMIN *("I Believe"),*
the song of the martyrs in the ghettos and liquidation camps

I believe with perfect faith in the coming of the Messiah:
And though he tarry, none the less do I believe!

ANI MAAMIN
("I Believe")



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liberty ends with itself. It is a good thing to remember when we open the Haggadah and read: "And there arose a new King over Egypt who knew not Joseph . . ."

This article is from American Judaism.

A NEW CHAPTER, A DRAMATIC CHANGE IN CANADIAN IMMIGRATION POLICY

(Continued from Page Nine)

the worth of the human person and to his citizenship. The international aspects implied in the new regulations were also stressed.

The Minister suggested that the newly emerging nations of the world would be watching with interest to see how sincere Canada was in applying the new immigration policy and the kind of reception the Canadian people would give to the newcomers. The Minister further stated: "We have here a golden opportunity, perhaps there may not be too many more, to demonstrate to these people that Canadians, too, realize that the winds of change are blowing. The maturity we show today can reap big dividends for future generations".

Until now I have dealt with some explanatory statements regarding the new regulations and also with their interpretation, as given by the highest official responsible for the Canadian immigration policy. I feel that this aspect is very important because it may have a crucial bearing on the day-to-day work of the various officials in Canada, the consular officers overseas, as well as for us, the voluntary agencies concerned with migration. Nonetheless, to complete the picture, I would also like to tell you briefly about some of the criticisms offered.

To be showered with brickbats is nothing new to the Department of Immigration. No matter which government is in power, immigration, especially since the First World War, has always been a precarious issue. It is not too difficult for the opposition to embarrass the government in power, and when the opposition becomes the government, the process is reversed.

Some of the first reactions to the new regulations were no exception. The government was accused of alleged abuse of regulatory authority. It was asserted that the government had evaded dealing with the promised revisions of the Immigration Act producing instead a new set of immigration regulations. This was interpreted as a manoeuvre to block a parliamentary debate on the immigration laws of the country, as a lack of courage to face the issue, and as an affront to the rights of parliament and to the population as a whole.

The emphasis on enticing skilled immigrants to come to Canada, it was suggested, might be wrongly interpreted in many countries, who themselves suffer from a shortage of skilled labour. Such countries might not like to be the victims of a process which refuses to take the unskilled, or partially skilled, and concentrates on the highly trained part of the population.

The doing away with discriminatory provisions of race and colour as it applies to the unsponsored group, should also apply to the sponsored categories. It would be inconsistent as well as short-sighted to impede the reunion of families in the sponsored category through distinctions as to origin that do not apply to the unsponsored category.

It was also pointed out that there are too many ambiguities in the wording of the regulations which allow the authorities to control their various facets in practice, irrespective of what may be stated in theory. Questions were raised as to the definition of "skills"; the leeway allowed to the admitting officer in deciding the meaning of "potential ability to establish himself successfully in Canada", etc.

To these doubters, the Minister replied: "As for the cynics who claim that our new regulations have not really changed anything at all . . . and imply that we have hoodwinked both the Canadian people and potential immigrants by slyly substituting one form of discrimination for another . . . that these regulations may look all right on paper, but just wait until those bureaucrats in Ottawa get their hands on them!", the Minister assured that the revised regulations are indeed "a new chapter in Canada's immigration story".

The critical opinions expressed about the new regulations are not necessarily to be viewed as political ammunition to embarrass the government. Many of them contain sincere doubts and are an attempt to reach a realistic diagnosis and prognosis. With all that, in my opinion, the new immigration regulations do represent a dramatic change in Canadian immigration policy. Their actual manifestations must of course be tested in practice, but, at least in theory, a new approach to immigration has been promulgated.

It is premature, as yet, to foretell what the result will be and how, in practice, the inflow of immigration will be affected by the new approach. Apart from the need for tapping new immigration reservoir potentials, time must also be allowed for the new policy. A period of trial and error is inevitable. However, as a practical prognosis, I would like to summarize for you some ideas presented by the Deputy Minister of Immigration in Canada. These ideas had been expressed almost a year before the new regulations were announced, yet I am fairly sure that they represented the way of thinking which was eventually to

be incorporated into the regulations of February, 1962.

Speaking of the immigration prospects for Canada in the 60's, the Deputy stressed that in the 50's Canada came through a decade of the greatest immigration in its history with the possible exception of that brief period prior to the First World War when the country was taking in large numbers of immigrants for the settlement of its Western provinces. Of slightly over two million immigrants who have come to Canada since the end of World War II, about one and one-half million came in the decade of the 50's. This was a period in which Canada had had an unprecedented rate of growth and expansion in the field of capital investment as well as in the development of plant and industrial structure, the base upon which national growth depends.

There is, however, according to the Deputy, no unanimity as to the 60's. Some prognosticate that the next decade will be the Soaring Sixties, the Sizzling Sixties, the Sensational Sixties; and some suggest that the best that could be said about the prospects would be adequately expressed by calling them the Sagging Sixties. While the economc growth of Canada will be forward looking, in percentage terms and in comparison with the growth which Canada had experienced in the 50's, it is likely to be modest.

Immigration, being to a great extent a variable of economic conditions, will probably reflect this development. Another factor which might have a damping effect on Canadian immigration is the growing economic prosperity in Europe. Many a family who would probably be considering emigration are likely to hesitate to move elsewhere in view of the favourable opportunities in European countries. A third factor with which Canada must contend, is the fact of competition in the immigration field. While at one time Canada was one of the few lands of immigration, at present other countries, such as Australia, are pursuing a more aggressive policy of attracting immigrants. The same applies to certain European countries, such as West Germany where there exists a labour shortage and where there is recruitment of skilled workers from other European countries.

Under these circumstances, and because Canada must have a selective immigration policy, the total volume of immigration to Canada in the 1960's will not exceed, and is likely to fall below, that of the 1950 period. All the above, the Deputy stated, must be based on the underlying assumption that the 60's are to be a period of reasonable peace throughout the world, and that no upheavals would give rise to a large refugee problem. Should this happen then, of course, the picture would be changed.

This is the Canadian immigration situation as it stands today. It is clear that the doors of Canada are not wide open, though they are certainly not closed.

Under such conditions, where so much depends on policy interpretation, where so much is geared to a flexibility of approach and attitude, where facts demand not only objective evaluation and understanding, but also compassion to fellow human beings, the role of the voluntary migration agency is not only important, but crucial.

The three basic elements of the Canadian immigration policy, the economic, namely the selection of immigrants on the basis of their value to the economy of Canada; the social, implying family reunions, etc; and the humanitarian, the admission of the displaced and uprooted, will continue to motivate the Canadian immigration policy. The challenge to the voluntary agency is to be able, in a skillful and intelligent manner, to assist the authorities in implementing their policy in practice; to reach a balance where the letter of the law is tempered with humanitarian considerations.

As I mentioned above, a period of trial and error is inevitable. However, to avoid too many errors, or too lengthy a period of trial, I have recently suggested that an intensive refresher programme be undertaken to effect change in attitude among the functional and administrative officials who will be charged with the implementation of the new policy. The suggestion should not be construed as criticism of the officials. It is a well known fact in many professions that, when a new or revised methodological or procedural aspect is introduced, the practitioners, previously attuned to a different pattern of action, require a "shifting of gears" towards the new concepts.

Moreover, in addition, I suggested that the department give consideration to the establishment of a body, composed of selected individuals, who are not government officials, to act in an advisory capacity pertaining to policy implementation. If the theory behind the new regulations will be implemented by an honest, sincere effort to translate its implications into practice, then the new regulations will leave an indelible mark on the policy of Canadian immigration during the 60's.

And now a few words about Jewish immigration effort in Canada. In absolute numbers the rate of admission reflected the reduced inflow of immigrants to Canada in general. In 1961, there were 2,043 Jewish immigrants admitted and the same picture is likely to be obtained in 1962. May I also mention that Jewish immigrants in Canada derived from some forty different countries. Numerically, the major reduction during the last year was in the number of immigrants from Israel.

My good friend, Ilya Dijour, Director of Research at United Hias Services tells me that during the nine months of 1962 the number of UHS assisted immigrants

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to Canada increased considerably and it is probable that the upward trend of assisted Jewish immigration to Canada will continue. An indication in this direction is the number of active registrations with the UHS for Canada. As of June 30, there were 1,580 such registrations, of which 114 were in Europe and 804 in Africa.

Since this is the only public session, I would like to take the opportunity to express our appreciation to the Canadian government for the courtesy and attention given to our work. At no time have we been deprived of a very genuine and sincere hearing. This co-operation and relationship could only develop in a friendly milieu where the concept of "give and take" and mutual trust and confidence prevail.

May I also express my thanks to the UHS for their unfailing co-operation and to the office of the High Commissioner for Refugees for all the help extended by them in the cause of resettlement.

VISCOUNT SAMUEL, STATESMAN, ADMINISTRATOR, AND PHILOSOPHER

(Continued from Page Seven)

It was widely accepted at the time as laying down the essential lines on which peace and efficiency in the industry could best be secured, and for a time it seemed that the Baldwin Government were willing to give conditional approval to some of its recommendations in order to secure a settlement. The approval was more apparent than real, the gulf between the parties to the dispute widened, the Government did nothing, and the disaster which threatened inevitably overtook the industry.

Samuel was abroad when the pits closed down, but he at once returned and, on his own initiative, established contact with the T.U.C. leaders. As a result he drew up the "Samuel Memorandum" which was accepted by them though not by the Miners' (later the Mineworkers') Federation. His was a timely and valuable intervention, and the pity is that it was not more happily consummated.

In 1927 Samuel (who had in the previous year been created G.C.B., having received the G.B.E. in 1920) returned to active politics as chairman of the Liberal Party organization. Once again he was required to demonstrate his powers of conciliation. He had the trust of all sections of the party, and he directed his exceptional administrative gifts to overhauling and strengthening the party machinery. In spite of all his efforts, however, only 59 out of the 500 Liberal candidates in the General Election of 1929 were returned.

He himself was successful in the Darwen division of Lancashire and returned to the Commons after an absence of more than 10 years. In December he resigned his chairmanship of the party organization owing to the pressure of his parliamentary duties.

In the House he addressed himself with vigour to the increasingly protectionist trend of Conservatism; the steadily deepening depression was itself proof, he maintained, that a policy of economic nationalism offered no effective remedy against large-scale unemployment.

When the crash came in August, 1931, Samuel, as acting leader of the Liberal Party in the absence through illness of Lloyd George, played a leading part in the negotiations which led to the formation of the National Government, and himself accepted the office of Home Secretary. He did not favour the holding of the October election. But Darwen, in spite of the insistence of the local Conservatives upon putting forward their own candidate, returned him by a good majority.

As Home Secretary again and leader of the Liberal Parliamentary Party, Samuel made his attitude in the National Government and in the House reasonably clear. He was prepared, as he had said during the election campaign, in the national interest to cooperate with all parties and to preserve an open mind; he was not prepared to forgo his Liberalism — more especially, to abandon the principle of free trade.

By the beginning of the new year, however, he was conscious of an inescapable dilemma. As an alternative to resignation he accepted a suspension of the rule of the collective responsibility of Ministers. He countered Neville Chamberlain's scheme of a general tariff with a reasoned plea for an industrial commission. He even half-committed himself to a measure of protection while assailing the Government's import duties.

In the end, however, the Ottawa agreements in the autumn proved the last straw for him, and he and other Liberal Ministers withdrew from the Government, though without crossing the floor of the House. In one respect at least his going was for him a cause of sincere regret, for he was planning at the time an extensive penal reform Bill.

For three more years he continued as leader of the Liberal Parliamentary Party. Its membership in the House of Commons was small, but Samuel was upheld by the belief that a relative handful of members nevertheless represented a vast body of public opinion which adhered to neither of the other parties. In this faith he acted with dignity and unassuming confidence, bringing a subtle and well-stored mind to bear upon the problems of the day and fulfilling most of the duties of an active Opposition.

He had travelled extensively in earlier years, and he now took the opportunity to visit Canada and

the United States as leader of the United Kingdom delegation to the Pacific Relations Conference. In June, 1935, Oxford conferred on him an honorary D.C.L. In the general election of the following November he was defeated at Darwen.

It was from this moment, perhaps, when he was no longer in the House of Commons, that his qualities as an elder statesman became most clearly apparent. Two years later he was created a viscount: he was introduced on the same day as Lord Baldwin.

Samuel had declined a peerage 20 years before, and had consistently rejected the hereditary principle as a method of constituting a second chamber; but he was realist enough to welcome the opportunity of contributing his wide knowledge and ripe experience to the conduct of the nation's affairs. He was for long one of the members in most constant attendance in the Lords, one of the most active and influential in debate. After Munich, it appears, Neville Chamberlain offered him a seat in the Cabinet, but Samuel hesitated for a day or two only. Towards the end of August, 1939, however, a speech he delivered in the Lords demonstrated to eloquent purpose his sense of the nation's unity and resolve.

In January, 1940, he visited Palestine and the Middle East. He had a special reason for this visit. In part it sprang from the desire to serve the Jewish victims of National-Socialism in Germany. His interest in Palestine and the Jewish National Home after he had left the country in 1925 was shown in his presidency of the Friends of the Hebrew University and his chairmanship of the Palestine Electric Corporation; but a deeper sympathy was called out in him as first chairman of the Council for German Jewry.

In April of the following year he became deputy leader of the Liberal Party in the Lords, and later succeeded Lord Crewe as leader. His interventions in debate were invariably distinguished by breadth of experience and a truly philosophic cast of mind. He took an active part in the general election of 1951, and when it was over, pressed the Government to consider a scheme to make both Houses of Parliament more truly representative. In June, 1955, at the age of 84, amid general regret, he retired from Liberal leadership in the Lords. In 1958 the Order of Merit was conferred upon him.

It remains to say something of Herbert Samuel the philosopher. To describe him merely as an exponent, however distinguished, of the English "common-sense school" of philosophy is to do less than justice to the moral idealism that moved him.

He sought, it is true, to prove that the man in the street had a fundamental stake, as it were, in the philosophical thought of his time, and he returned again and again to a pragmatic statement of value. But his empirical judgments almost always acquired depth and illumination from a pervading humanist metaphysic.

Philosophy and the Ordinary Man, an address which he published in 1932, and *The Tree of Good and Evil*, in the following year, expressed a luminous reasonableness, which guided him throughout the work, incorporating these and other fragments, which was issued under the title of *Belief and Action* (1937). Here, as in the earlier volume on *Practical Ethics* (1935), he took up a comprehensive "meliorist" position, joining to it a quickened sense of the need for a synthesis of religion, philosophy, and science.

It is this intellectual liberalism which lends character to the important and revealing volume of memoirs which he issued in 1945. *In Search of Reality* appeared in 1957 and in 1961 *A Threefold Cord*, a dialogue on philosophy, science, and religion with Professor Herbert Dingle. From 1931 to 1959 he was president of the Royal Institute of Philosophy. He was president also of the Royal Asiatic Society during 1940-43 and a past president of the Royal Statistical Society. He had also been president of the English Association and the Classical Association.

In 1897 he married his cousin, Beatrice, younger daughter of the late Ellis A. Franklin, by whom he had three sons and a daughter. His wife died in 1959. The eldest son, the Hon. Edwin Herbert Samuel, C.M.G., who now succeeds to the title, is principal of the Institute of Public Administration in Israel. He married, in 1920, Hadassah, daughter of J. Grasovsky, of Tel Aviv, by whom he has two sons.

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PASSOVER DICTIONARY

BY ASHER BLOCK

ADDIR HU — A hymn in the Passover eve Seder Service, ending with the refrain BIM-HERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.
Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN — Literally, "dessert" — an Aramaic expression for "remove the food."
During the early part of the Seder Service the "Middle Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.
It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH — "The last (8th) day of Passover." Biblically Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.
A'haron Shel Pesach is one of the days in the Jewish calen-

The traditional way to make a Seder

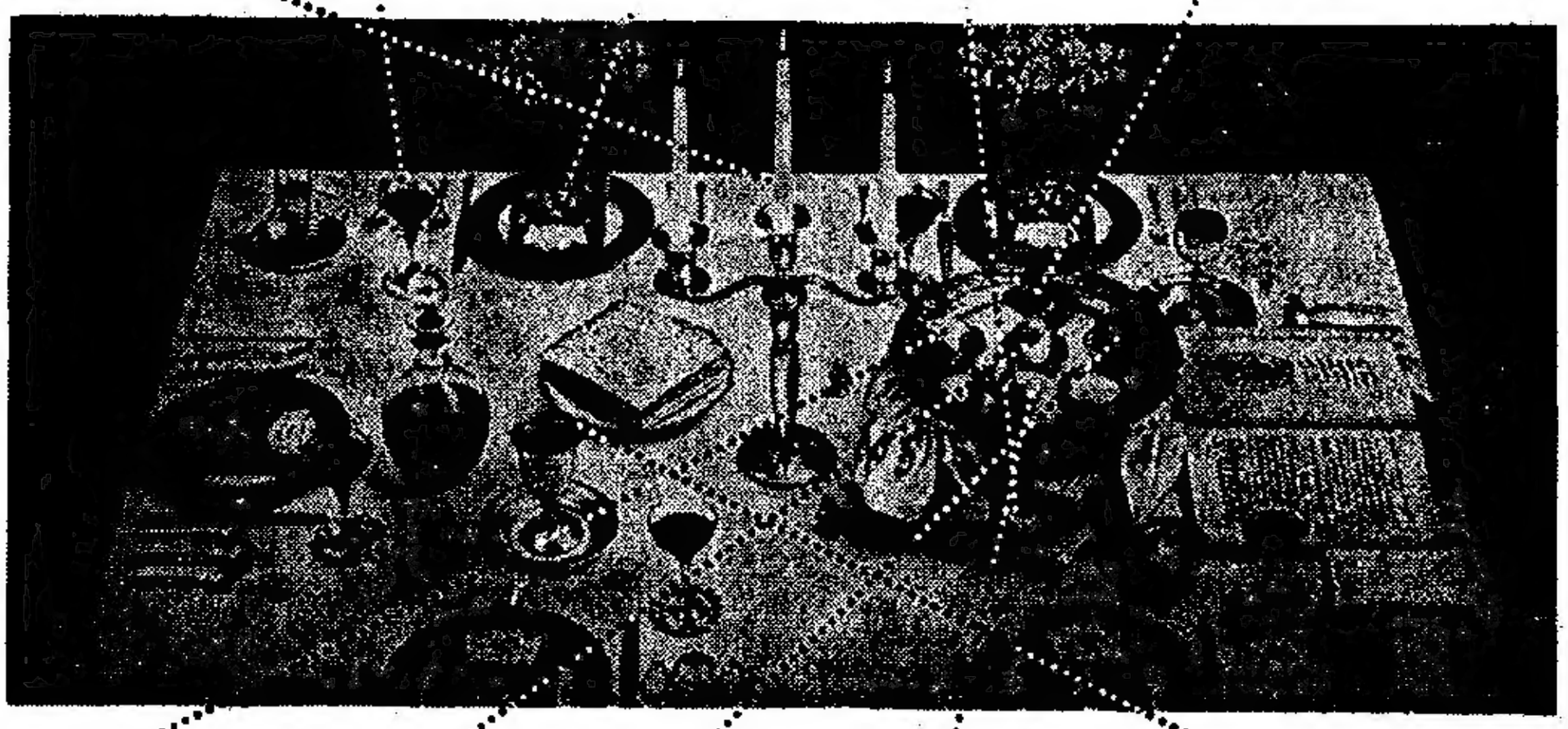
1 **CANDLES** are lighted by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle-glow adds an aura of spirituality to the Seder table.

2 **A CUP OF WINE** is placed at each table setting. The sanctification of the Holiday is pronounced over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four, to symbolize the four expressions of the Lord's promise to redeem the children of Israel and deliver them from bondage.

3 **THE HAGGADAH** (literally "the telling") contains the complete Seder ceremonies in their prescribed order *(seder)*. The first part of the book, concerned mainly with the story of the Jews' deliverance from Egypt, is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.

4 **MATZOH** represents the "bread of affliction" eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three *matzot* are placed in the Seder tray. Half the middle *matzoh*, saved for the *Afikomon* (dessert), is playfully "stolen" by a child and ransomed for a prize.

5 **THE Z'ROAH,** a roasted shank bone, is placed on the Seder tray. It represents the ancient sacrifice of the Paschal lamb *(Pesach)* which had to be eaten roasted. *Pesach*, the Hebrew name for Passover, also refers to the Lord's passing over *(posach)* the Jewish homes during the plague visited upon the Egyptian firstborn.



6 **THE BEITZAH,** a roasted egg placed left of the *Z'roah*, symbolizes the required offering brought on all festivals in the Temple. The egg, while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple where the sacrifices were brought).

7 **THE MAROR** or "bitter herbs" (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. Directly below is the *Chazereth*, another piece of bitter herbs, commemorating the custom of eating *Maror* sandwiched between two pieces of *Matzoh*.

8 **THE CHAROSET,** placed beneath the *Z'roah*, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the *Maror* is eaten, it is dipped into the *Charoset*.

9 **THE KARPAS,** a piece of parsley or lettuce placed to the left of the *Charoset*, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The *Karpas* also signifies Springtime, the season of Passover.

10 **THE CUP OF ELIJAH,** filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love, and brotherhood.

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dar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest men in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread (hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan).
Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."
To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.
But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION — The accusation that Jews use Christian blood in connection with their (Passover) ritual.
A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144 — the case of St. William of Norwick. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them. The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.
The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history — at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for his entrance, with the greeting BARUCH HABA ("Blessing be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc. — DAYENU! "It would have sufficed!"

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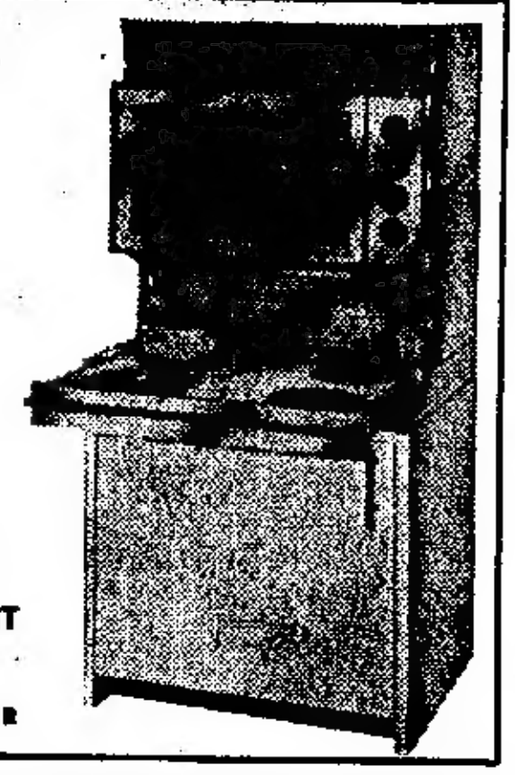

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DIPPING — One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.
It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

ELEL SHIMURIM "The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.
To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS — A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.
1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. The WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.
This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA — A song in Aramaic, recited at the very end of the Seder Service.
The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.
The KID symbolizes the Jewish people, God, the FATHER, purchased this people from

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Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is PERSIA, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX — Saracens, who conquered Palestine; the SLAUGHTERER — the Crusaders; the ANGEL OF DEATH — the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged", to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "teling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that way, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895. The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14th century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL — Lit. "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper — which undoubtedly is the Hallel.

HAMETZ — ("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET — A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED — The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted. In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

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of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."
When the Festival follows Sabbath, Habdalah ("Separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH — A hymn of praise — one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.
Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — it is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

MAKOT — "The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.
The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hails, locusts, darkness and slaying of the first born.

MAROR — "Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.
The commandment (EX. 13:7) "unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX. 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."
At the Seder Services, three MATZAH (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).
Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).
The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH — (strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ — "selling of "leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc.,

what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they the verse prohibits only such leaven as in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OS HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OS HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES — The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN — The first months of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER — One of three major Pilgrimage Festivals of the year — PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God." Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Liberation.) A word as to the physical forms of this festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 298 sub-divisions) — to say nothing of subsequent elaborations. To illustrate, the orig-

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inal general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleaning" of all dishes and utensils that ever come into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time — even renegades — had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we, too, will continue to preserve it — joyfully.

PESACH — From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday — Passover — upon which that lamb was sacrificed.

The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first born among the homes of the Israelites.

PESACHIM — Name of a Talmudic treatise, which deals with laws of hametz, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a social postponement for emergency cases.

SAMARITANS — To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times. They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started. At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah — a panoramic crossection of Jewish life.

We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzoh and we hasten to freedom!

Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands." We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights, in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye speeds, over Europe — Germany, France, England, Italy—down through the centuries — the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over. Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hal-

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lel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise — for what? For the courage of having lived through it all, to proclaim to mankind — now as then — the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH — "counting," or S'FIR AT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great".
1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).
According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.
2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.
3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great".

TA'ANIT B'HORIM — "The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA — Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

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COMMITMENT, CONVICTION, AND COURAGE: THE KEY RESPONSIBILITIES

(Continued from Page Fifteen)

sional worker by the trained lay leader.

The layman must be taught as early as possible that his potential leadership role demands that he know the boundaries of his jurisdiction. Above all, we must avoid the domination, subtle or direct, of the one by the other or the attitude of rivalry between them. There is certainly no need for heroics or pique or any threat to the independence of either. From whom may we expect worthwhile democratic enterprise to receive its strength and vitality if not from the commitments of the volunteer and the no less equal dedication of the professional in a spirit of mutual self-interest and respect?

All I have either said or implied so far would have no significance if it were not related directly to the practical realties of our special interests in the Jewish Community Center, the Armed Forces and Veterans Services and JWB's related services. There are, of course, many differences between the activities of these two but they are not mutually exclusive. They are basically social services using group work methods in varying degrees. They have something fundamentally in common. They are both based upon a recognition by Jews, in a free, voluntary environment, that they must, if that environment is to survive, provide a place for and concretely demonstrate our devotion to the happiness and dignity of the individual.

We must recognize the need and respect for intellectualism and the freedom of ideas. There is no place for cynicism or narrow interests. We must espouse the humanities as important while still encouraging technology. We must try to make leisure constructive and purposeful. We must always try to build character. This is what leadership in our agencies should symbolize. Are we living up to these challenges? As leaders we absolutely must individually ask ourselves whether we have assumed our share of responsibility for Jewish survival. This implies self-acceptance first and then an understanding of the true function of the Center, and of the Armed Forces and Veterans Services of J.W.B. as a morale-builder for Jewish boys and girls. There should be no doubt about either.

Our leadership must be conditioned upon the principle of the primary Jewish purposes of our agencies. If you disagree with this premise there is still a place for you in leadership. There is a limitation, however, which must not be ignored if our Jewish institutions are to survive.

Another issue which our leadership faces is fundamental to our society. The thing which has impressed me most deeply about Jewish Community Centers is the opportunity they provide for self-expression. This self-expression takes many forms. The limits are those of generally accepted moral and social conventions. There should be ample opportunity in small clubs and groups to practice and to learn what democracy really stands for. This we must continue to foster with all our energies. We are all sadly aware, however, of the creeping conformity of the last ten years.

As leaders in our agencies we probably do not have the power to stem the tide. But if we are leaders, however, don't we have a certain job to do? We must instinctively react to any attempts within our agencies to stamp out intellectual freedom. We must have leaders who are sensitive to the primary Jewish and democratic purposes of the Center and will therefore encourage free discussion conducted in such a manner as will not prejudice or impair the continuation of those primary purposes. I feel strongly that our Centers particularly, as unique institutions in this regard, may atrophy for want of this kind of leadership.

We must make a sober reappraisal of ourselves as leaders. This is a plea that we furnish vitality and thrust to our agencies and services, and that we do so with competence, maturity, dedication, and wisdom.

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HOW THE WORLD STILL SUFFERS FROM HITLER'S RISE TO POWER THIRTY YEARS AGO, AND THE MOUNTING COST

On January 30, 1933, Adolf Hitler was appointed Chancellor of the German Reich and the Nazi Party came to power in Germany. Within a decade, Europe was in ruins and by the end of World War II, the belligerents counted 17,000,000 soldiers and 18,000,000 civilians dead; tens of millions were wounded and many disabled. Today, thirty years later, the effects of Hitlerism are still felt, according to a report prepared for the executive of the World Jewish Congress by Dr. Nehemiah Robinson, of New York, director of the WJC's Institute of Jewish Affairs.

In Germany, some people said they would vote for a man like Hitler when polled on the question: "If, as in 1933, there were again an occasion to vote in elections for or against a 'man like Hitler', how would you decide?" This is how the percentages have gone over recent years:

	1953	1954	1955	1956	1957	1958	1960	1961	1962
For Hitler.....	12	15	14	12	15	10	5	5	3
Against Hitler..	67	81	76	82	74	81	85	86	81
Undecided.....	21	4	10	6	11	9	10	9	16

The figures for and against, Dr. Robinson notes, do not present a totally clear indication of the attitude of the German poulation, because of the number of "undecided." "It could be, one would hope, that 1958 and, in particular, 1960, marked the beginning of a clearer visualization of what Hitler really meant. On the other hand, the decrease in the percentage of those in favor of Hitler in later years was offset by the increase in that having no clear position, which brings 1962 back, as regards the percentage of Germans who would clearly vote against Hitler, to the position which existed in 1958." There are other vivid reminders of Hitler's ruinous rule.

"The recently established World Union of National Socialists, headed by Colin Jordan and George Rockwell, requires its members to recognize the 'spiritual leadership of Hitler'," Dr. Robinson states. "There is a number of other neo-Nazi movements which still glorify Hitler, the swastika, wear uniforms reminiscent of Hitler's SS and SA, believe in the teachings of the superior Nordic race, blood, and soil, and other paraphernalia of Nazism. This is, to an extent at least, due to the lack of understanding of what Nazism really was and what calamity it brought upon the world."

Some estimates of war dead vary. The highest estimate of dead and missing military personnel was 27,000,000, and about 30,000,000 civilians. Soviet sources estimated the total human losses at 55,000,000. The total figure of 35,000,000 dead is a conservative estimate.

Germany itself lost 3,250,000 killed in action, and another 3,350,000 from other causes. Another 7,250,000 Germans were wounded and 1,300,000 missing. American war dead totalled 507,828, and 670,846 were wounded. The USSR lost 6,115,000 military personnel and over 10,000 civilians killed. Poland's military losses were 1,045,000 and her civilian losses 5,000,000, including 3,000,000 Jews.

Actual war costs are estimated at between $1,154 billion and $1,-

(Continued on Page Eighty-Two)

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HOW THE WORLD STILL SUFFERS FROM HITLER'S RISE

(Continued on Page Eighty-One)

500 billion. The USA is reported to have spent $317 billion on war materiel; the USSR, $192 billion; Britain, $120 billion; Germany, $272 billion; Italy, $94 billion; and Japan, $56 billion. Property damage is put at a conservative $239 billion as a result of the war.

To these losses Dr. Robinson adds losses to the national economy by the induction of tens upon tens of millions of men and women in the armed forces, and the decreased economic activity of the rest of the population due to shortages, in particular in the occupied countries. Some sources estimate the number of men and women mobilized by the belligerents at 100 million, others at 110 million. America had 16,112,566 men under arms; Germany, 20,000,000; Japan, 9,700,000; Italy, 3,100,000; Britain, 5,896,000. USSR is believed to have had 30,000,000 in uniform.

Some of the costs of defeating Hitler still continue. It is estimated that the USA will have to spend about $20 billion on war veterans. Similar amounts are to be spent by the other belligerents for their incapacitated warriors (in Germany about 1,500,000 are receiving pensions), not to mention the widows and minor children. The costs of maintaining and resettling the millions of refugees and displaced persons (at the end of the war there were some 20 million uprooted) were also tremendous, as are the costs of maintaining the large armies following the end of the war. For example, USA's 1963 military budget will be about $60 billion on arms.

Apart from the human and material losses, Dr. Robinson notes the moral damage done by Hitler and his men:

"The Nazi war was not just an 'extension of politics by other means' as war is sometimes defined, by substituting arms for diplomacy and peaceful pressure. It also resulted in a deepening and the extension of Nazi savagery to vast new areas. Peoples were set against peoples, groups in the same country against others with which they lived before in perfect harmony.

"The inhumanities of Slovaks toward Czechs; Croatians against Serbians; Hungarians against Serbians; Ukrainians against Russians, and Poles and, above all, of Lithuanians, Latvians, Estonians, Ukrainians, Hungarians, Slovaks, etc. against Jews, with whom they lived for centuries in mutual understanding, would never have occurred without the Nazi policies of racial propaganda."

Dr. Robinson comments that the seeds of hatred and mutual distrust sown by the Nazis continued to blossom after the end of hostilities, even if the parties changed their places: the conquered becoming the victors, the oppressed the governing.

"The expulsion of millions of Germans from Eastern Europe, the open acts of revenge immediately following the war, the trials of the war criminals and collaborators created new tensions and new sources of hate and dissension. The remnants of the Nazis and Fascists, to a large extent refugees, established, because many continued to dream of the past glory and because they sought to justify their misdeeds, new radical parties and movements wherever they went, creating new difficulties and trouble."

Pointing to the tragic numerical and property losses suffered by the Jews of Europe, 6,000,000 dead; property losses estimated at some $27 billion at 1938 prices, Dr. Robinson states that, despite the avowed racial tenets of the Nazi Party, few, if any, expected that a civilized nation would, in the middle of the twentieth century, embark upon a campaign of terror and destruction of a part of its own population."

The report noted in particular that two out of every three European Jews and one out of every three Jews in the world perished as the result of Nazi savagery, while one in 180 of the world population was killed in the war. Even where the Nazi yoke was the severest, Poland and the Soviet Union, Jewish losses were proportionally much higher. In Poland, for instance, about one in every fifteen non-Jews died, while nine of every ten Jews perished.

Not only did the Nazis carry out their aim to annihilate Jewry, they left a legacy of human suffering and deep-rooted hatred that have had their effects on the international scene today, thirty years later. Hardly a nation escaped these effects in one way or another:

"The position and influence of the great powers of the Versailles period, Great Britain and France, were reduced considerably. Great Britain, the financial center of the world during the period between the two world wars, and the greatest imperial power on earth, became financially and economically exhausted by the enormous cost of the war (her national debt increased by $60 billion), and incapable of maintaining her economic and financial position and power overseas. The demolition of the French military resistance against the German invading armies within a few weeks dealt a mortal blow to the self-confidence and social fabric of the French; the material losses and war damages which were suffered reduced the financial and economic potential of France even more."

Dr. Robinson states that "Hitler's war changed the whole political map of Europe to an extent which reduced its economic and political significance even more than the devastations, humiliations, and human losses . . ."

Jewish Festival Of Passover Is Observed For Eight Days

(Prepared by the Commission on Interfaith Activities of the Union of American Hebrew Congregations and the Central Conference of American Rabbis.)

A major Jewish holiday, Passover, commemorating the Exodus of the Israelites as Hebrew slaves from Egypt, will be observed by Jews all over the world beginning at sundown, Monday, April 8.

The holiday is observed for seven days by Reform Jews and for eight days by Orthodox and Conservative Jews. During the first evening families unfold the story of the Exodus at the Seder, a home worship service which includes a festive ritual meal. (The word "seder" means "order".) Most Reform Jews celebrate the Seder for only one evening. Orthodox and Conservative Jews, however, also hold a Seder on the second night. Sometimes this ritual is conducted on the second evening by all three branches of Judaism in the temple.

This year, Passover and the Christian Easter coincide on the calendar. There is some correlation between the two religious holidays, but there are also many differences.

Moses serves as the central figure in the Passover story found in the Biblical Book of Exodus. The narrative tells of the time when the Israelites fled from the enslavement in Egypt under the tyrannical Pharaoh. The Hebrews were forced to endure bitter hardships at the hands of their oppressors, building pyramids and other monuments out of mortar and stone. Then, after a series of ten plagues, the Egyptian ruler allowed Moses to take his people into the desert.

The seder meal and all of the foods eaten during Passover are reminders of that struggle for freedom. Best known of the edibles is the matzoh eaten during the entire observance of the holiday. Found on the seder plate during the home religious service are:

Matzoh, Hebrew for unleavened. It is called the "bread of affliction" and signifies the hasty provision the Jews ate while leaving Egypt.

Charoses, a paste-like mixture of nuts, raisins, apples, and cinnamon, mixed with wine until it reaches the consistency of the mortar which it resembles. It, too, symbolizes slavery by calling to mind the mortar manufactured by the Jews for making bricks, with which they built the palaces and monuments for Pharaoh. Its pleasant taste, however, symbolizes God's kindness which made even the bitterness of slavery somehow easier to bear.

Four cups of wine: Each person at the table drinks four cups of wine to remind us that at the time Moses was sent by God to deliver the Israelites from Egypt, four different expressions meaning "redemption" were used.

Roasted shank bone (Z'roa): This symbolizes the Paschal lamb offered when the Temple was still in existence.

Roasted egg (Chaggigah): This represents the free-will offering presented on each day of the festival while the Temple stood. It is also a symbol of new life. The "Easter egg" is a derivative of this latter idea.

Moror: The bitter herbs remind us of the bitterness of the Jews in bondage during their stay in Egypt.

Parsley (Karpas): The greens symbolize spring and the possibilities for physical and spiritual rebirth which that season makes us feel and see.

The religious service is found in a book called the Haggadah. (The word means "telling" the story of the Exodus.) The youngest member of the family asks four traditional questions on why this particular occasion is different from the other days of the Jewish year, why different foods are eaten, and why a special service is held. A passage from the Haggadah reads:

"In every generation, each Jew should regard himself as though he too were brought out of Egypt. Not our fathers alone, but us also, did the Holy One redeem; for not alone in Egypt but in many other lands, have we groaned under the burden of affliction and suffered as victims of malice, ignorance, and fanaticism.

"While enjoying the liberty of this land, let us strive to make secure also our spiritual freedom, that, as the delivered, we may become the deliverer, carrying out Israel's historic task of being the messenger of religion unto all mankind."

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THE CONSCIENTIOUS OBJECTION

The Congress Bulletin, published by the Canadian Jewish Congress, says:

The law provides that federal elections cannot take place until 59 days have elapsed after Parliament's dissolution and then it may be held only on a Monday. After months of tightrope walking the Government finally met defeat necessitating an immediate election. The first available day which the Prime Minister could set for it was April 8 (the first Seder of Passover 5723 is April 8). The Monday following, April 15, falls on Easter Monday and the penultimate Passover day. To fix the date for April 22 would seriously have interfered with electioneering because of the preceding Easter Week. A date beyond would have invoked a serious charge of the servant usurping the master's role. The equation would have been no parliament — no mandate — no democracy.

So much is clear and yet April 8 is Erev Pesach. Congress so informed the authorities, making no representations and submitting no proposal but simply apprising the Prime Minister's office of the Jewish holidays starting the evening prior and continuing until the next sundown. This made it clear that the Jewish community would be observing Passover commencing April 8 (sundown).

Despite the facts as outlined, the election date has inspired cries of protest, of charges of disenfranchisement of the Jewish electorate and of forcing it to choose between civic duty and religious dictates. What is there to all of this? What does a theoretical and a practical analysis of this position reveal? Additionally, what is the position of a small minority in a society which, though pluralistic ethnically, is homogenous religiously? Or to put it bluntly, what are the rights of the Jewish minority in a preponderantly Christian civilization on such matters?

The position of the Jewish voter is abundantly protected because on April 8, 1963, his civic responsibility and his bounden duty to vote are in no way mitigated by his religious obligations. Even the most devout who have many duties to perform prior to the recitation of the Haggadah have ample time to go to the polls. For some it may present an inconvenience, but for none is it impossible or inordinately difficult.

What of the Deputy Returning Officers, scrutineers, poll-clerks? There is no question but that very observant election workers will be inhibited. It will be clearly impossible for an observant Jew to accept the position of a Deputy Returning Officer responsible for the management of the poll until tabulation is completed, which in many cases is hours after closing of the polls, which is hours after sundown. But is this an interference or a deprivation of civil rights or of citizenship?

Not really, since the office is not exactly one that a good citizen is obliged at all costs to accept. It is a personal invitation easily accepted or rejected — scrutineers and election aides can work up to the time when they must be excused and if this proves impracticable then those with more flexible ideas must be obtained.

A much more real issue is that of the candidate. It is a clear duty in a democracy — indeed one of the most exigent — to accept the responsibility of assisting in the governance of the country. But it is also one of the highest forms of duty to defend one's country. The conscientious objector in times of war pleads an even higher duty when he asks to be allowed to obey what he believes to be God's Will that no one should bear arms. If he makes his case he is sent to other duties.

Any candidate who cannot be outside his home beyond noon on the day preceding Passover and who must attend his religious duties before the polls close must consider himself a conscientious objector unable to volunteer as a candidate in any election falling on Erev Passover. It is clear also that there is something very academic in the entire discussion, since the Shulchan Aruch is not a parliamentary guide and those in politics can hardly be expected to use it as such.

Truly, there would be a head-on collision if an election were on Passover or any other of the Holydays or on a Sabbath. There are, therefore 65 possibilities of the Jewish minority suffering a loss of franchise (except federally where, since it is statutory that elections must be on Mondays, 52 Sabbaths are eliminated). Experience so far has been a telling one without any federal or provincial or major municipal election being called for Saturdays or holidays. If it were so fixed, a protest would be in order if other possible days could be used. But if not, then a rule of balance of convenience or better balance of possibilities would have to be

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FIRST DAY OF PASSOVER, Tuesday, April 9th
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SEVENTH DAY OF PASSOVER, Monday, April 15th
EIGHTH DAY OF PASSOVER, Tuesday, April 16th

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Tifereth Jerusalem	6535 Baily Rd.	Rabbi David Hartman
Young Israel of Montreal	6235 Hillsdale Rd.	Rabbi Mendel Lewittes
Young Israel of Chomedey	1025 Elizabeth Blvd.	Rabbi Solomon J. Spiro
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Is it even moral — let alone logical or practical — to suggest that the tyranny of a small minority be the balance wheel of a democracy? In the present circumstances to protest the election being held on April 8 is not only an academic and futile exercise but it is one that has no merit, though those who protest are conscientious in their objections.

Let us save our ammunition as a dignified, important, though very small, minority for truly important objectives such as obtaining holiday leave for servicemen, eliminating civil service examinations on the Sabbath or Holydays, protecting the sanctity and practice of Shechitah, in a school system preventing its perversion, maintaining freedom of worship, resisting plebiscites, referendums and other votes on the 65 days (since they can just as easily be held on 248 other days), and the like.

Living in our society requires sophistication and dignity which are not enhanced by the tyranny of overspecialized pleadings, no matter how well motivated in good faith they may be.

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one and one-quarter cups water
one cup strained honey
one-third cup lemon juice
eight to ten cups fresh fruit
stick cinnamon to taste

Combine water, honey, and cinnamon in saucepan. Bring to a boil, reduce heat, simmer, uncovered, for five minutes. Cool and add lemon juice. There will be two and one-half cups syrup. Chill several hours or over-night. One or two hours before serving, pour syrup over diced or thinly sliced fruit. Keep cold.

Mrs. Samuel Stern,
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PASSOVER FARFEL PUDDING

two cups matzoh farfel
two eggs
one-third cup sugar
one-half teaspoon salt
three tablespoons shortening
one-quarter cup chopped walnuts
one apple or banana

Cover farfel with cold water, then drain immediately, leaving farfel moist, but not soggy. Add beaten eggs, salt, sugar, and shortening. Slice in apple or banana, and add nuts. Place in greased dish, and bake in moderate oven, 350 to 375 degrees, until brown, for about one-half hour.

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ten eggs
one cup water
one-half cup potato flour

Beat eggs, blend with potato flour, and water, and blend well. Heat chicken fat in hot frying pan, and pour in enough batter to cover bottom. Fry each pancake until set and light brown, then turn each over and slide onto plate or towel.

Filling

three-quarters pound ground meat
salt and pepper
one small onion

Mix salt and pepper, ground onion, and meat. Place small amount of filling in centre of each pancake. Fold up and fry on both sides in a little chicken fat.

Mrs. O. Marcovitz,
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PASSOVER MATZOH KUGEL

three matzohs
one cup matzoh meal
grated rind of one-half lemon
five eggs
one-half cup hot fat
two tablespoons fat
one-quarter cup almonds
one large apple
one-half teaspoon salt

Soak matzohs in water. When soft, press out excess water. Heat the two tablespoons of fat in heavy skillet and add matzohs to dry a little. Remove them from skillet when fairly dry, into a bowl. Add matzoh meal, stirring well. Add beaten egg yolks, chopped almonds, lemon rind, salt, and grated apple, and lastly, the stiffly beaten egg whites. Pour into a greased, pudding pan and pour the one-half cup hot fat over it. Bake at 350 degrees for about forty minutes or until brown.

Mrs. Ida Charendoff,
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★

Sabbath Candles will be kindled on

Friday, April 5, at 6.10 p.m., E.S.T., in Montreal

Friday, April 5, at 6.32 p.m., E.S.T., in Toronto

Friday, April 12, at 6.20 p.m., E.S.T., in Montreal

Friday, April 12, at 6.40 p.m., E.S.T., in Toronto

★

Iyar 1, 5723, falls on Thursday, April 25

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The First Passover Seder is on Monday, April 8

PASSOVER GREETINGS
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CLASS IN COOKERY

PASSOVER FLUFFY WALNUT CAKE

three-quarters cup matzoh meal
one-half teaspoon salt
one and three-quarters cups sugar
one and one-half cups ground walnuts
three-quarters cup potato starch
six egg yolks
one cup orange juice
one teaspoon grated lemon rind
six egg whites

Mix matzoh meal, potato starch and salt together. Beat egg yolks till thick; gradually add sugar, beating until lemon coloured. Add matzoh meal mixture alternately with the orange juice. Fold in the walnuts and lemon rind, then the stiffly-beaten egg whites. Turn into a nine-inch tube pan. Bake at three hundred and fifty degrees for one hour, or until browned, and the cake shrinks away from the sides of the pan. Cool on a cake rack. Serves six to eight.

Mrs. H. Kashin,
113 Brighton Avenue, Toronto.

PASSOVER MANDEL BREAD

three-quarters cup oil
two cups cake meal
three eggs
one cup sugar
one cup almonds
one-quarter teaspoon salt
two teaspoons potato starch
juice of one-half lemon

Use one tablespoon of the meal to put over almonds. Beat eggs with oil and sugar. Add lemon juice, flour, salt, and potato starch, mixing well. Add the mixture of flour and almonds to the ingredients and allow to stand until the mixture thickens. Roll out and divide dough into three or four separate cakes. Sprinkle with cinnamon, grease pan and bake at 330 degrees for one-half hour. Take them out and cut into slices. Put back in oven to dry.

Mrs. M. Flisfeder,
204 Bernard Avenue West, Montreal.

PASSOVER BROWNIES

one-half pound butter
four eggs
one and one-half cups cake meal
two bars, one and three-quarter ounces each, of bitter-sweet chocolate
two cups granulated sugar
one cup chopped nuts

Melt together, butter and chocolate, in a double boiler. Beat eggs, add sugar gradually, and beat until thick. Add chocolate and butter and blend well. Fold in cake meal and nuts. Pour into a greased, eight or nine-inch tin. Bake at three hundred and fifty degrees, for thirty to forty-five minutes. For chocolate icing, mix together, all at one time, one beaten egg, two tablespoons butter, four tablespoons sugar, three tablespoons cocoa, and one tablespoon instant coffee. Spread over cooled, baked brownie mixture, and cut in squares.

Mrs. B. Crackower,
176 Ava Road, Toronto.

PASSOVER RASPBERRY JAM CAKE

eight eggs
juice and rind of one lemon
two tablespoons crushed walnuts
one cup cake meal
one and one-half cups sugar
two tablespoons raspberry jam or jelly
one-quarter teaspoon salt

Beat egg yolks and sugar, and blend well until very light. Add juice and rind of lemon. Add jam, walnuts and cake meal. Add salt to egg whites and beat until stiff. Fold gently into yolk mixture. Pour batter into a wax-paper-lined, nine-inch baking pan. Sprinkle top with extra crushed walnuts. Bake at 325 degrees for one hour. One-half cup cake meal and one-half cup potato starch, combined, can substitute for the one cup of cake meal.

Mrs. Jack Bishansky,
5709 Davies Avenue, Montreal.

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MONTREAL BIRTHS

Born, to Mr. and Mrs. Larry Puritt (nee Betty Hart), 1145 Major Street, Chomedey, on March 5, at the Jewish General Hospital, a daughter, Lisa Gail; sister of Eric, aged three years; and Howard, seventeen months; granddaughter of Mr. and Mrs. N. Puritt, 32 Lissom Crescent, Toronto, Ont.; and of Mr. and Mrs. M. Hart, 6666 Fielding Avenue; great-granddaughter of Mrs. E. Purits, of Toronto, Ont.

Born, to Mr. and Mrs. Stanley Lipson (nee Sylvia Karpman), 2535 Ekers Road, on March 16, at the Jewish General Hospital, a son, Sheldon; brother of Michael, aged three years; second grandchild of Mrs. Annie Karpman, 2537 Ekers Road, and the late Morris Karpman; fourth grandchild of Mr. and Mrs. Saul Lipson, 2130 Nantel Street. Godparents are Mr. and Mrs. Manuel Karpman, 2720 Bedford Road, uncle and aunt. Mr. Lipson, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Joseph Samuels (nee Ruby Isaacs), 1245 Carol Crescent, on March 5, at the Jewish General Hospital, a daughter, Lisa; sister of Sharon, aged three years.

Born, to Mr. and Mrs. Jerrick Segal (nee Helen Singer), 11444 Philippe Hebert Street, on March 2, at the Royal Victoria Hospital, a daughter, Shari Lisa; sister of Roanne, aged six years; and Lorne, four; granddaughter of Mr. and Mrs. Morris Singer, 424 Edward Charles Avenue; and of Mr. and Mrs. Samuel Segal, 426 Dufferin Road.

Born, to Mr. and Mrs. Irving Haznof (nee Shirley Saffran), 1165 Maria Crescent, on March 15, at the Jewish General Hospital, a daughter, Elisa Louise; sister of Evelyn Arlene, aged five years; and Rhonda Leah, three; granddaughter of Mrs. Lorna Saffran, 3410 Kensington Avenue, and the late Louis Saffran; and of Mr. and Mrs. Ben. Haznof, 5220 Westbury Avenue.

Born, to Mr. and Mrs. Morty Flomen (nee Rosalie Silver), of St. John's, Newfoundland, on March 19, at the Grace Hospital, there, a daughter, Lana; sister of Avrum, aged thre years; granddaughter of Mr. and Mrs. Isidore Silver, of St. John's, Newfoundland; and of Mrs. Mania Flomen, 3185 Linton Avenue.

TORONTO BIRTHS

Born, to Mr. and Mrs. Jule Slater (Shlachter) (nee Barbara Landow), 1130 Meadowlands Drive, Ottawa, Ont., on January 25, at Ottawa Civic Hospital, a son, Neil Stuart; grandson of Mr. and Mrs. Harvey Landow, of Los Angeles, Calif.; and of Mr. and Mrs. David Shlachter, 154 Kennard Avenue.

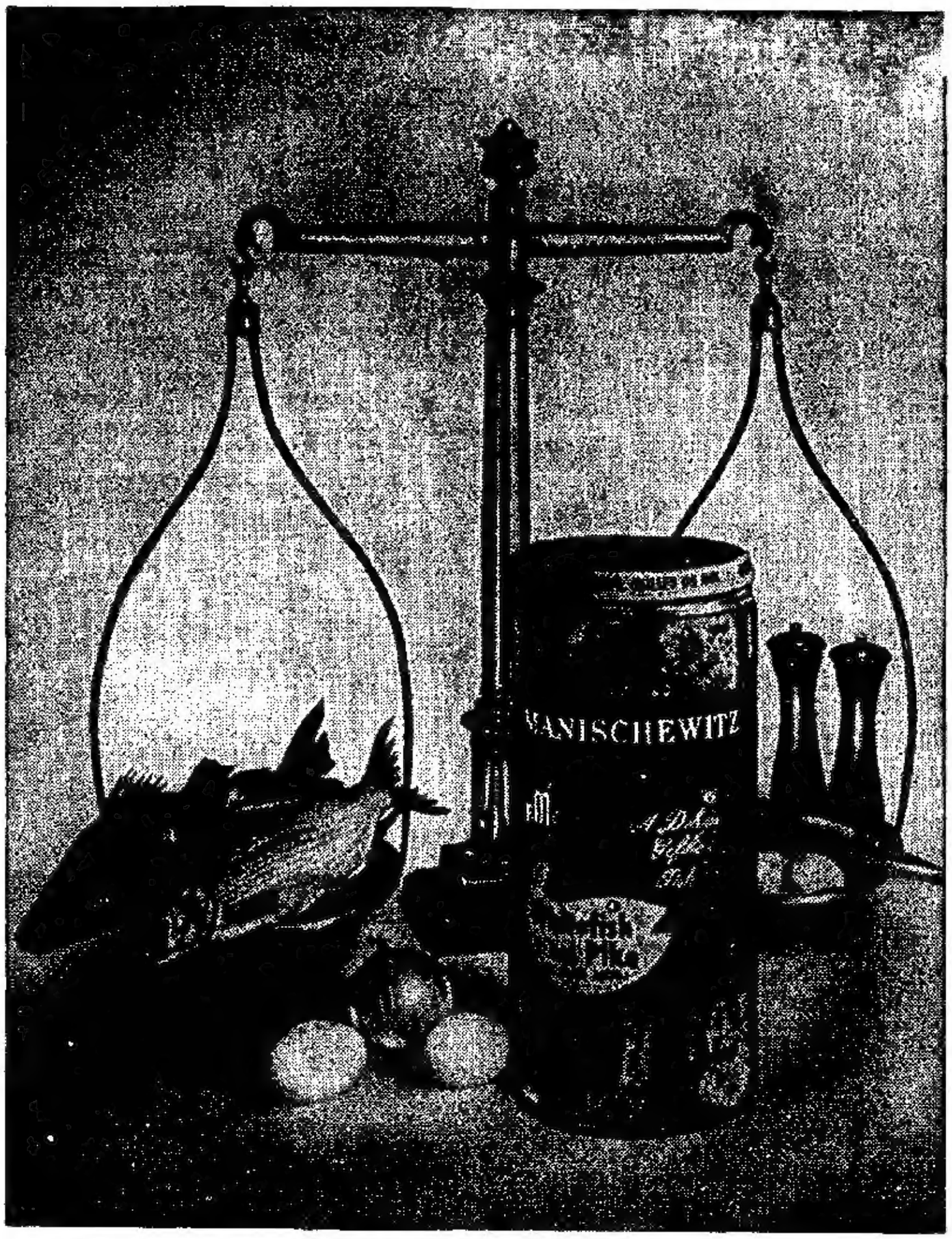
Born, to Mr. and Mrs. Morton Sheffer (nee Lee Rosenblum), 64 Coral Gable Drive, on March 18, at the Humber Memorial Hospital, a son, Barry Jay; brother of Steven Mark, aged six years; and Sandra Fern, four; and grandson of Mr. and Mrs. Jacob Rosenblum, 86 Brighton Avenue; and of Mr. and Mrs. Harry Sheffer, 14 Gulliver Road; and great-grandson of Mr. and Mrs. M. Frank, of Corona, Long Island, N. Y.

Born, to Mr. and Mrs. Jack Train (nee Andrea Winnick), 515 Chaplin Crescent, on March 6, at New Mount Sinai Hospital, a daughter, Alysse Meredy; granddaughter of Mr. and Mrs. Jack Winnick, 617 Vesta Drive; and of Mrs. Ethel Train, 3 Acton Avenue, and the late Henry Train.

Born, to Mr. and Mrs. David Fairbloom (nee Esther Bien), 10 Wilmington Avenue, on March 20, at Toronto General Hospital, a daughter, Lorraine Bertha; first grandchild of Mr. and Mrs. Abraham Bien, 134 Overbrook Place; and sixth grandchild of Mr. and Mrs. Samuel Fairbloom, 835 Roselawn Avenue.

Born, to Mr. and Mrs. Michael Torno (nee Rochelle Fields), 15 Shallmar Boulevard, on March 19, at the Women's College Hospital, a son, Earl Henry; grandson of Mr. and Mrs. Irving Hertzman, 1643 Bathurst Street; and great-grandson of J. Opsbaum, 665 Roselawn Avenue, and the late Mrs. Jennie Opsbaum.

Born, to Mr. and Mrs. Gabriel Falk (nee Marilyn Sidney), 41 Cotman Crescent, on February 28, at Branson Hospital, a son, Robert Norman; brother of Lawrence Michael, aged twenty-two months; grandson of Mr. and Mrs. Joseph Sidney, 35 Touraine Avenue; and of Mr. and Mrs. Leon Falk, of Montreal, Que.



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Korea's Matzoh-Ball Express: How Passover Came To Fighting Fronts Ten Years Ago

BY CHAPLAIN LOUIS BARISH (LIEUTENANT COLONEL), POST CHAPLAIN AT FORT HAMILTON, BROOKLYN, N. Y., AND EDITOR OF THE BOOK, "RABBIS IN UNIFORM", PUBLISHED BY THE ASSOCIATION OF JEWISH CHAPLAINS IN THE U.S. ARMED FORCES, AND THE JOHN DAVID CO., FOR THE CENTENNIAL OF THE JEWISH MILITARY CHAPLAINCY, FROM WHICH THIS MEMOIR IS TAKEN

In April, 1953, a week before Passover, six mud-covered jeeps pulled into an Army supply point located at the edge of Seoul. The inscriptions written in bold type on the front and rear of these jeeps told the story of six Jewish Chaplains at work in Korea. "Kosher Caravan" was the first to arrive, after a long and arduous drive over tortuous roads. "The Rough Riding Rabbi"; "The Rabbi From Brooklyn"; "Shema Yisroel"; "Aron Hakodesh"; and "The Red Sea Special", followed in rapid succession. A colonel was waiting in the rain to meet the rabbis.

Our mission was to examine the multitude of crates with Passover supplies, to determine whether everything was accounted for, and to divide them according to our needs. For weeks we had been somewhat worried. Would the National Jewish Welfare Board correctly interpret our needs? Would the supplies get to us on time? There was an obvious sense of relief as we all agreed, "JWB has come through again". After our conference in my office at 8th Army Headquarters where we laid our plans for "Operation Third Passover In Korea," we disbanded. Chaplain Samuel Sobel hurried back to his fighting Marines; Chaplains Herbert D. Teitelbaum, Meyer Blech, and Henry Siegman to their boys in the front echelons; Chaplain Norman T. Goldberg to his "home" in Taegu; and I to my Mobile Army Surgical Hospital.

To the Jewish troops at Little Gibraltar, Bunker Hill, in the Punch Bowl, at Heartbreak Ridge, and even in the patrols that daily probed the 155-mile battle-front, the question whether we had adequate ammunition in Korea was less important than the question: "Are we going to have Passover services; have the kosher supplies arrived; how about a Haggadah?" The supply line from J.W.B. to our men in Korea was as significant to their spiritual life as the connections between the U.S. Pentagon and the war front were to their physical security.

In the I Corps Sector of Korea where Chaplain Teitelbaum served as Jewish Chaplain, the tactical situation dictated that the Passover observance be celebrated in three shifts. Because of military exigencies a Pesach Shlishi (third Seder) became necessary. Two of the Sedarim were held in the front line Division sectors, where the blasts from the United Nations guns provided a dramatic background to the telling of the Passover story. Lieutenant General Paul W. Kendall, Corps Commander, spoke to the Jewish men assembled at one of the Sedarim.

In IX Corps, where Chaplain Blech was stationed, the Sedarim were held at an Air Base near the front. Guest of honor was Lieutenant General Reuben H. Jenkins. Troops came in from Division to attend. Among those present was Captain Melvin Garten, of Brooklyn, who won fame for his grenade-throwing feats. He and others came down to try their hand at stealing the (dessert) afikomen. Private Bernard Barmash acted as cantor and sang the liturgical portions of the service. Corporal Don Shack, who studied Hebrew for the first time in his life in Korea, recited the "Four Questions".

In X Corps, 600 men came off the line to celebrate Passover. The Seder was conducted by Chaplain Siegman just 20 miles off the main line of resistance. Lieutenant General White was present to join with the men in their annual "Pilgrimage For Freedom." Three Jewish nurses re-told the story of the Exodus in verse form, thus adding a most welcome feminine and poetic touch to the dramatic pageantry of the Seder. Sergeant Freeman, who spent seven months on the main line of resistance and boasted of 12 patrols into no-man's land, took time out to recite the "Four Questions."

The Marines, who were then said to be chewing up the Chinese, enjoyed a much more palatable diet when they bit into the Pas-

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sover ritual foods at the Seder conducted by Chaplain Sobel. Chaplain Norman Goldberg, who covered the deep south of Korea, and therefore was referred to as the "Miami Rabbi" when he came to Seoul, supervised the observances in Pusan. Because the Korean Base Depot at which supplies landed was in Chaplain Goldberg's domain, matzoh balls, a critical item in Seoul, were available in greater abundance at the Seder.

At the 45th Infantry Division rear, where I conducted the 8th Army Seder, Chief Warrant Officer Paperno, who looks like a Greek, and speaks Yiddish with a Sephardic accent, was the chief kosher supervisor. With my rabbinical approval and his supervision, even the Quartermaster chicken was served kosher style. Master Sergeant Ganiel, a baker at the 48th Mobile Army Surgical Hospital who generally prepared my Sabbath chalah, made the Matzoh balls.

I was flanked at the Seder table by General Taylor, General Barcus, the late Chaplain Luther Evans, then the 8th Army Chaplain, and the late Colonel Harry D. Henshel, then chairman of J.W.B.'s Armed Forces and Veterans Services Committee. In his stirring Seder address, General Maxwell D. Taylor, then Commander of the 8th Army (and now chairman, Joint Chiefs of Staff) summed up the feeling of all the men in Korea when he said: "May the ancient struggle of freedom, which the Passover symbolizes, inspire us all to ever increasing devotion to those same ideals for which we strive in our day. With faith in God and with the spirit of freedom ever aglow in the hearts of men, we will achieve a world of liberty and peace for all mankind."

MONTREAL BIRTHS

Born, to Mr. and Mrs. Edward Wiltzer (nee Heleena Ansel), 5370 Macdonald Avenue, on March 11, at the Jewish General Hospital, a son, Allan Jeffrey; grandson of Mr. and Mrs. Samuel Ansel, 2290 Noel Street; and of Mr. and Mrs. Ben. Wiltzer, 2602 Soissons Avenue; great-grandson of Mr. and Mrs. Harry Ansel; and of Mrs. Molly Diamond; and of Lazar Wiltzer, all of Montreal. Godparents are Mr. and Mrs. Morton Wiltzer, 398 Ninety-Fourth Avenue, Chomedey. Samuel Ansel, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Israel Figler (nee Ruby Klein), 1127 Raynold Avenue, Chomedey; on March 19, at the Jewish General Hospital, a daughter, Karen Esther; sister of Susan, aged six and one-half years; and Pamela, four; granddaughter of Mr. and Mrs. Issie M. Klein, of North Miami, Florida, formerly of Montreal; and of Mr. and Mrs. Bernard Figler, 5854 Decelles Place.

Born, to Mr. and Mrs. Sydney Stotland (nee Elaine Erdell), 5715 Eldridge Avenue, on March 15, at the Jewish General Hospital, a son, Mitchell Andrew; brother of Stephen Charles, aged three years; grandson of Mr. and Mrs. Edward Erdell, 5300 Mountain Sights Avenue; and of Mr. and Mrs. Sol Stotland, 4643 St. Catherine Road; great-grandson of Mrs. Celia Breger; and of Abraham Erdell; and of Mrs. Leah Stotland, all of Montreal. Godparents are Henry Breger, 2241 Barclay Avenue, uncle; and Miss Sandi Erdell, 5300 Mountain Sights Avenue, aunt. Abraham Erdell, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Donald Shapray (nee Lynn Sterling), 3495 Mountain Place, on March 12, at the Jewish General Hospital, a son, Lyndon; grandson of Mr. and Mrs. Theodore M. Sterling, 10 Benvenuto Place, Toronto, Ont.; and of Mr. and Mrs. William Shapray, 17 Forden Avenue; great-grandson of Mrs. Minnie Shapray, 174 Dufferin Road. Godparents are Mr. and Mrs. Joshua Shapray, 3495 Mountain Place, great-uncle and great-aunt. William Shapray, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Gerald Singer (nee Lorraine Taran), 553 Sherwood Place, on February 26, at the Jewish General Hospital, a daughter, Sarella Beth; sister of Viva Joy, aged two years; granddaughter of Mr. and Mrs. Max Taran, 6255 Northcrest Place; and of Mrs. Ann Singer, 6525 Wilderton Avenue, and the late Adolph Singer; great-granddaughter of Mrs. Naomi Taran, of Montreal.

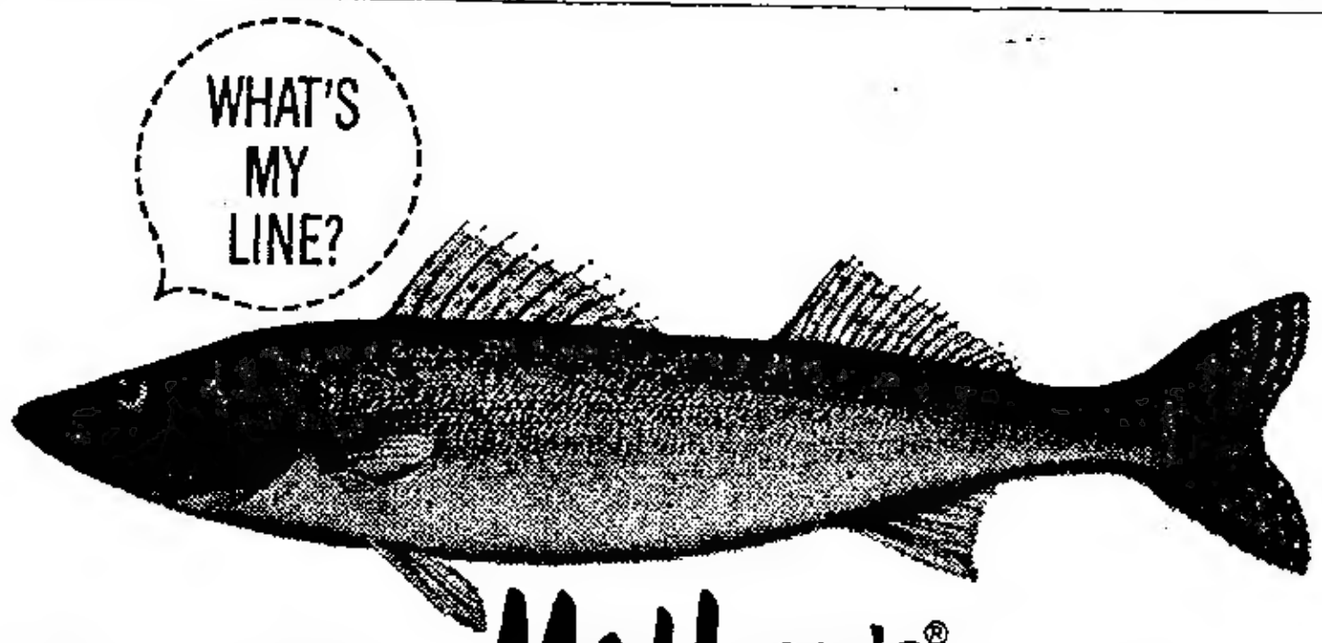
Born, to Mr. and Mrs. Joseph Presser (nee Isabel Klempner), 4310 Dupuis Avenue, on February 6, at the Royal Victoria Hospital, a daughter, Shari; granddaughter of Mr. and Mrs. Gordon Klempner, 5865 Decelles Place; and of Mrs. Sarah Presser, 734 Champagneur Avenue; great-granddaughter of Mr. and Mrs. Morris Klempner, 3570 Bedford Road.

DEATHS

Mrs. Esther Farber Zukerman, 6054 Durocher Avenue, the widow of Harry Zukerman, died on Tuesday, March 5, at the Jewish General Hospital. She is survived by four sons: Samuel Zukerman, 2951 Soissons Avenue; Dr. Joshua Zukerman, of New York, and Shelton, Conn.; Herbert Zukerman, 6179 Durocher Avenue; Michael Zukerman, 2325 Bedford Road; three daughters: Mrs. I. M. Fleischman (Goldie), 5143 Westbury Avenue; Mrs. H. Engel (Betty), 5320 Montclair Avenue; Mrs. E. Goldapple (Ray), 7528 Eastluke Avenue; twenty grandchildren: Philip, Lionel, and Mrs. Robert Wax (Rhoda); children of Mr. and Mrs. Samuel Zukerman; Edward, Matthew, Madelon, Robert, and Jonathan; children of Dr. and Mrs. Joshua Zukerman; Edward, Daniel, Judy, Brahm, and Howard; children of Mr. and Mrs. Michael Zukerman; Leslee, and Mrs. R. Riley (Rona); daughters of Mr. and Mrs. I. M. Fleischman; Mrs. N. Modlin (nee Shirley Engel), and Mrs. N. Reinhertsen (nee Lynn Engel); Morton, Lawrence, and Steven Goldapple; and eleven great-grandchildren. Funeral services took place from Paperman's. Rabbi Morris Werner officiated. Burial was at Chevra T'hillim-Pinsker Kinyan Torah Cemetery. Shiva was held at the home of Mr. and Mrs. I. M. Fleischman.

Benjamin Kozlov, 6255 Northcrest Place, died suddenly at his home on Saturday, February 23. He is survived by his wife, Mrs. Rose Copnick Kozlov; a daughter, Mrs. Moe Vosko (Muriel), of that address; a granddaughter, Susan Lyne Vosko; and a sister, Mrs. A. M. Klein (Bessie), 236 Querbes Avenue. He was the brother of the late Jack Kozlov; the late Max Kozlov; the late Lew Kozlov; and the late William Kozlov. Funeral services took place from Paperman's. Rabbi Mendell Lewittes officiated. Burial was at Montefiore Hebrew Sick Benefit Society Cemetery.

David Kobernick, 5640 Decelles Avenue, died on Thursday, March 7, at the Jewish General Hospital, at the age of seventy-two years. He is survived by his wife, Mrs. Pauline Finestone Kobernick; two sons: Dr. Sidney Kobernick, of Detroit, Mich.; Eli D. Kobernick, 4485 Second Street, Chomedey; a daughter, Mrs. Edward Greenspoon (Hinda), 5562 Pinedale Avenue; eight grandchildren: Allan, Joan, and Michael, children of Dr. and Mrs. Sidney Kobernick; Jeffrey, and Howard, sons of Mr. and Mrs. Eli D. Kobernick; Adele, Barbara, and Daniel Greenspoon; four brothers: Abe Kobernick, 1775 Ducharme Avenue; George Kobernick, of Orillia, Ont.; Hyman Kobernick, of San Diego, Calif.; Nathaniel Kobernick, 5601 Alpine Avenue; and a sister, Mrs. I. Berman (Annie), 5604 Macdonald Avenue. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated. Burial was at Leslie Hore Belisha Cemetery. Mr. Kokernick was an executive member of Syracuse Lodge of the Knights of Pythias and served as the Lodge campaign chairman for the Combined Jewish Appeal in 1961. In the 1962 campaign he was vice-chairman of the Metropolitan Division. He was also Primo of the Leslie Hore Belisha Lodge, and in 1962 was Deputy Grand Primo of the Province of Quebec. He was a member of Chevra Kadisha-Bnai Jacob Synagogue.



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TORONTO BIRTHS

Born, to Mr. and Mrs. Sol Murray Soloway (nee Shirley Prashker), 18 North Ellwood Avenue, Buffalo, N. Y., on February 27, at Millard Fillmore Hospital, a son, Alan Ira; brother of Michele, aged five years; Daniel, four; and Deborah, two; grandson of Mr. and Mrs. Carl Soloway, of Buffalo, N. Y.; and of Mr. and Mrs. Jack Prashker, 27 Dell Park Avenue.

Born, to Dr. and Mrs. Marvin Gold (nee Mitzi Frydman), of Long Island, N.Y., formerly of Toronto, Ont., on March 16, at the Brooklyn Memorial Hospital, a son, Michael Lawrence; brother of Stacy Ellen, aged three and one-half years; grandson of Mrs. E.

Gold, 28 Havelock Street; and of Mr. and Mrs. A. Frydman, 8 Kingsbridge Court; great-grandson of Mr. and Mrs. S. J. Biderman, 40 Elway Road.

Born, to Dr. and Mrs. Leo Charendoff (nee Elaine Levitz), of Manchester, Conn., on March 23, at Manchester Memorial Hospital, a son, Stephen Matthew; brother of Bruce Jay, aged three years; grandson of Mr. and Mrs. Samuel Charendoff, 650 Briar Hill Avenue, Toronto; and of Mr. and Mrs. Isadore Levitz, of Hartford, Conn.; and great-grandson of Mrs. Hannah Charendoff, 28 Saranac Boulevard, Toronto; and of the late Mrs. Baila Korman, of Montreal, Que.

Born, to Mr. and Mrs. Samuel Krem (nee Shirley Grymek), 1112 King Street West, Hamilton, Ont., on January 28, at New Mount Sinai Hospital, a daughter, Lisa Susan; sister of Carey Howard, aged three years; granddaughter of Mr. and Mrs. Issie Grymek, 692 Briar Hill Avenue; and of Mrs. Ethel Krem, of Hamilton, Ont.

Born, to Mr. and Mrs. Ronald Weintraub (nee Jacqueline Gold), 2910 Keele Street, on March 18, at New Mount Sinai Hospital, a son, Mark Howard; grandson of Mr. and Mrs. Irving Weintraub, 32 Glen Arden Road; and of Mr. and Mrs. Joseph Gold, 88 Ridelle Avenue; and great-grandson of Mrs. Bertha Gold, of Toronto.

DEATHS

Israel Colomby, 1652 Bathurst Street, died on Thursday, March 21, at the age of seventy-five years. He is survived by his wife, Mrs. Jennie Colomby; a daughter, Mrs. Leonard Zelsman (Minnie), 6 Bachelor Place; two sons: Robert Colomby, 14 Silverton Avenue; and Morris Colomby, 247 Major Street; eight grandchildren: Marvin and Francine Zelsman; Laurence and Wendy, children of Mr. and Mrs. Robert Colomby; and Jerry, Arthur and Susan, children of Mr. and Mrs. Morris Colomby; and Elaine Colomby, daughter of Mrs. Sylvia Colomby, 183 Combe Avenue, and the late Manny Colomby; three sisters: Mrs. Samuel Pozner (Dora), 232 Lonsmount Avenue; Mrs. Samuel Tanner (Marjorie), 2400 Bathurst Street; and Mrs. Saul Tevens (Minnie), 28 Fraserwood Avenue; and two brothers: Jack Colomby, 164 Arlington Avenue; and Julius Colomby, 665 Roselawn Avenue. Rabbi I. Hurwitz officiated at funeral services at College Memorial Chapel. Interment was at Kiever Podolier Society Section of Bathurst Lawn Cemetery. Shiva was at 14 Silverton Avenue, the home of Mr. and Mrs. Robert Colomby, son and daughter-in-law.

Samuel Marlow, 34 Nina Avenue, died at his home, on March 11, at the age of seventy-seven years. He is survived by his wife, Mrs. Gittel Marlow; three daughters: Mrs. J. L. Atkins (Pauline), 51 Wembley Road; Mrs. C. Drukarsh (Vallee), 241 Betty Ann Drive; and Mrs. A. Rogow (Ida), 34 Nina Avenue; two sons: Reuben Marlow, 6 Lyndhurst Court; and Albert Marlow, 127 Chiltern Hill Road; eight grandchildren: Mrs. Marvin Kay (Sondra), 15 Warwick Avenue; and Martin, children of Mr. and Mrs. J. L. Atkins; Marshall, son of Mr. and Mrs. C. Drukarsh; Sheila, daughter of Mr. and Mrs. A. Rogow; Mrs. H. Balsky (Joyce), 515 Chaplin Crescent; and Bernard, children of Mr. and Mrs. Reuben Marlow; John and Donald, sons of Mr. and Mrs. Albert Marlow; two great-grandchildren: Jeffrey and Michael Kay. Rabbi David Monson officiated at funeral services, at College Memorial Chapel. Interment was Shaarei Tzedec Congregation section of Roselawn Avenue Cemetery. Shiva was at the home.

Joseph Steinman, 1399 Eglinton Avenue West, died on Sunday, March 10, at the Northwestern General Hospital, at the age of sixty-eight years. He was the widower of Mrs. Sadie Steinman; and is survived by a son, Howard Steinman, 1401 Eglinton Avenue West; a sister, Mrs. Jack Steinman (Anne), 8 St. Andrews Street; and a brother, Max Steinman, 134 Elm Ridge Drive. Rabbi David Monson and Rabbi M. Kirshenblatt officiated at funeral services at College Memorial Chapel. Interment was at Sons of Jacob Society Section of Dawes Road Cemetery. Shiva was at 1401 Eglinton Avenue West, the home of Howard Steinman.

Mrs. Lillian Pearlstone, 2100 Avenue Road, died on March 7, at the age of fifty-one years. She is survived by her husband, Morris Pearlstone; her father, Louis Kaplansky, 100 Sultana Avenue; a sister, Mrs. J. Fruitman (Betty), 100 Sultana Avenue; three brothers: Irving Kaplan, 651 St. Clair Avenue; David Kaplan, 215 Clanton Park Road; and Jack Chapman, 35 Edinburgh Drive. Rabbi Albert Pappenheim officiated at funeral services. Interment was at Mount Sinai Memorial Park. Shiva was at 100 Sultana Avenue.

Aaron Slavens, 174 Belwoods Avenue, died on March 3, at Toronto Western Hospital, at the age of eighty-four years. He is survived by: a daughter, Mrs. D. Cooper (Minnie), 15 Ronald Avenue; two sons: Dr. John J. Slavens, 366 Glencairn Avenue; and Reuben R. Slavens, 242 Lonsmount Drive; eight grandchildren: Harold L. Cooper, 6 Forest Hill Road; Mrs. David Dennis (Harriet), 43 Sunnydene Crescent; Edward, and Paul Frederick Slavens; children of Dr. and Mrs. John J. Slavens; Eric William, Marsha Lynda, James Murray, and Elaine Esther; children of Mr. and Mrs. Reuben R. Slavens; and four great-grandchildren: James Peter, son of Mr. and Mrs. Harold L. Cooper; and Jeffrey Mark, Anthony Richard, and Leslie Rosa, children of Mr. and Mrs. David Dennis. Rabbi Moses J. Burak officiated at funeral services. Interment was at Lambton Park Cemetery. Shiva was at 242 Lonsmount Drive, the home of Mr. and Mrs. Reuben R. Slavens.

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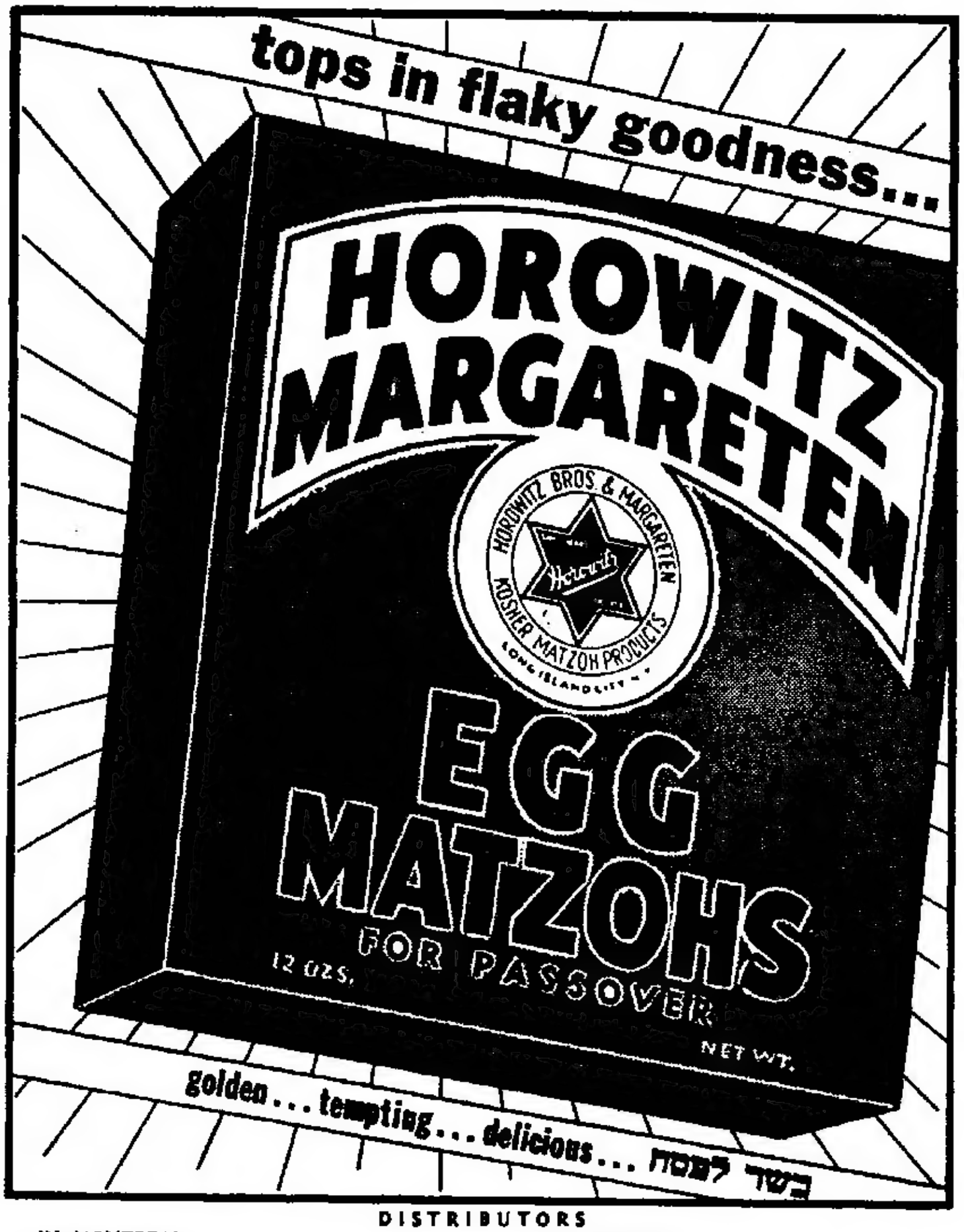

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Social Notes — Montreal

Mrs. Edward Solomon, 127 Arlington Avenue, was on holiday, at Hollywood Beach, Florida.

Mr. and Mrs. Theodore M. Sterling, 10 Benvenuto Place, Toronto, Ont., were here for the brith of their grandson, Lyndon; son of Mr. and Mrs. Donald Shapray (nee Lynn Sterling), 3495 Mountain Place.

Mr. and Mrs. M. Shuchat, 4300 Western Avenue, spent some time in Miami Beach, Florida.

Dr. and Mrs. Alton Goldbloom, 3980 Cote des Neiges Road, spent a holiday in Miami Beach, Florida; and New York.

Mrs. Irving Levitt, 47 Forden Crescent, will spend Passover at the Concord Hotel, in Kiamesha Lake, N.Y.

Mr. and Mrs. Moe Segal, 1745 Cedar Avenue, are spending Passover at Grossinger's, in Ferndale, N.Y.

Mr. and Mrs. Saul Kellnor, 4300 Western Avenue, returned from Hollywood, Florida.

Mr. and Mrs. Irving I. Tarshis, 200 Kensington Avenue, returned from Hollywood Beach, Florida.

Mr. and Mrs. Samuel Yaphe, 709 Victoria Avenue, spent some time in Hollywood Beach, Florida.

Mr. and Mrs. Samuel Marks, 655 Lansdowne Avenue, were on holiday in Miami Beach, Florida.

Mr. and Mrs. S. Chait, of Elizabeth, N. J., visited her brother-in-law and sister, Mr. and Mrs. M. Atlas, 5584 Clanranald Avenue.

Mr. and Mrs. Seymour Gladman, 4821 Mackenzie Street, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Gladman is the former Miss Sandra Morrison, daughter of Mr. and Mrs. Harry Morrison, 4821 Mackenzie Street. Mr. Gladman is the son of Mrs. Oscar Marcovitz, 3900 Bouchette Avenue, and Albert Gladman, of Montreal.

Miss Joan Silver, 5820 McShane Avenue, returned home via Eastern Air Lines from a holiday in Miami Beach, Florida.

Mr. and Mrs. Nathan Teitelbaum, and Linda, formerly of 1901 Clinton Avenue, have moved to 5614 Pinedale Avenue.

Mrs. Faygie Libman, 4555 St. Kevin Avenue, sailed on the S. S. Israel from New York, to spend some time in Israel; Paris, France; London, England; and Rome, Italy. She will visit with her brother and sister-in-law, Mr. and Mrs. Motel Barna, of Jerusalem; and her nephew and niece, Mr. and Mrs. Eliah Libman, of Tel-Aviv, Israel.

Mr. and Mrs. M. J. Laxer, and daughter, Miss Sandra Laxer, formerly of 4357 Draper Avenue, have moved to 5762 Smart Avenue.

Mr. and Mrs. John Rich (nee Shirley Wexler), of Toronto, Ont., were here for the funeral of her mother, Mrs. Zelda Wexler, 1400 Normandy Boulevard.

Mrs. Minnie Shetzer, 1900 Clinton Street, spent three months at the Alamac Hotel in Miami Beach, Florida.

Simon David, of Sydney, N. S., visited his son-in-law and daughter, Mr. and Mrs. Moe Garfinkle, 5744 Trans Island Avenue.

Mr. and Mrs. Samuel Ruddie, and Carol, and Stanley, of Baltimore, Maryland, visited her mother, Mrs. Sarah Blanshay, 2182 Nantel Street.

Mr. and Mrs. Samuel Greenblatt, 5952 McShane Avenue, spent three weeks in Hollywood Beach, Florida.

Mr. and Mrs. Benjamin Birnbaum, of New York, will spend Passover with their son-in-law, and daughter, Mr, and Mrs. Louis Waxman, and Arlene, and Mark, 810 One Hundred and First Avenue, to celebrate Mr. Birnbaum's sixtieth birthday.

Mr. and Mrs. P. Marzulo, of Syracuse, N. Y., visited her brother and sister-in-law, Mr. and Mrs. Norman Gurevitch, 1993 Mayfield Avenue.

Mr. and Mrs. Jack Caplan, and Janet, formerly of 2497 Goyer Avenue, have moved to 5774 Melling Avenue.

Mr. and Mrs. J. Glick, formerly of 2720 Darlington Place, have moved to 2700 Kent Avenue.

Mr. and Mrs. Benjamin Meyer, and Isaac, Jack, and Ralph, formerly of 680 Querbes Avenue, have moved to 4474 Belair Road, Chomedey.

Mr. and Mrs. Frank David, of Sydney, N. S., spent their wedding trip in the Southern United States. Mrs. David is the former Miss Bernice Blanshay, daughter of Mrs. Sarah Blanshay, 2182 Nantel Street, and the late Jacob Blanshay. Mr. David is the son of the late Mr. and Mrs. A. David, of Sydney, N. S.

Mrs. Lily Steeris, formerly of 4617 Marcil Avenue, has moved to 5175 Plamondon Avenue.

Mr. and Mrs. A. Roseberg, and Jack, and Stephen, formerly of 6727 Trans Island Avenue, have moved to 4950 Bourret Street.

Mr. and Mrs. Stanley Eisenberg, and Monty, of Ottawa, Ont., will spent Passover with her parents, Mr. and Mrs. A. Karel, 4855 Plamondon Avenue.

Mr. and Mrs. H. L. Kagan, and Ira Todd, formerly of 3505 Linton Avenue, have taken up residence at 99 Mattson Road, Toronto, Ont.

Mr. and Mrs. Ben. Abramovitz, 90 Gorman Park, Toronto, Ont., are spending Passover with their son-in-law and daughter, Mr. and Mrs. Abe Berger, and Maureen, Sarah, and Jeffrey, 1116 Parkview Avenue.

Mr. and Mrs. Samuel Bernstein, of Freehold, N. J., and Mr. and Mrs. B. Dieks, of Ottawa, Ont., will be here for the bar-mitzvah of their nephew, Jeffrey, son of Mr. and Mrs. Abraham Bernstein, 5635 Jellicoe Avenue, who will be called to the Reading of the Law, on April 27, at Beth Zion Synagogue.

Mr. and Mrs. Edward Morrison, 30 Ridgevale Drive, Toronto, Ont., visited his sister, Miss Sue Morrison, 631 Champagneur Avenue.

Mr. and Mrs. Marvin Krachtengel, of Syracuse, N. Y., visited their uncle and aunt, Mr. and Mrs. Moe Gurevitch, 1933 Barbe Street.

Mr. and Mrs. S. Farber, of Bronx, N. Y., visited her brother and sister-in-law, Mr. and Mrs. Norman Gurevitch, 1993 Mayfield Avenue.

Mrs. Becky Freedman, 5760 Decelles Avenue, is spending some time in Miami Beach, Florida.

Mr. and Mrs. Victor H. Kaufman spent their wedding trip in Miami Beach, Florida, and in Nassau, the West Indies. Mrs. Kaufman is the former Miss Sharon Levine, daughter of Mrs. Joseph Pollack, 4965 Fulton Street, and the late Louis Levine. Mr. Kaufman is the son of Mr. and Mrs. Sidney Kaufman, 2520 Noel Street.

Mr. and Mrs. Louis Pollack, of Brooklyn, N. Y., visited his brother-in-law, and sister, Mr. and Mrs. William Carson, 3097 Brighton Avenue.

Mr. and Mrs. Jerry Platt, of Brooklyn, N. Y., visited their nephew and niece, Dr. and Mrs. Joseph Pollack, 4965 Fulton Street.

Mr. and Mrs. A. Bilenco, 2662 Ekers Road, visited Mr. and Mrs. R. Pusitz, 14 Elway Court, Toronto, Ont., to be present at the bar-mitzvah of Arnold Stanley, son of Mr. and Mrs. Charles Isaacs, 238 Castlefield Avenue, Toronto, at Beth David Synagogue.

Mrs. Hannah Klein, 2375 Stevens Street, spent a two-month holiday in Miami Beach, Florida.

Mr. and Mrs. M. Feldman, and Walter, of Bronx, N. Y., visited with her brother-in-law and sis-

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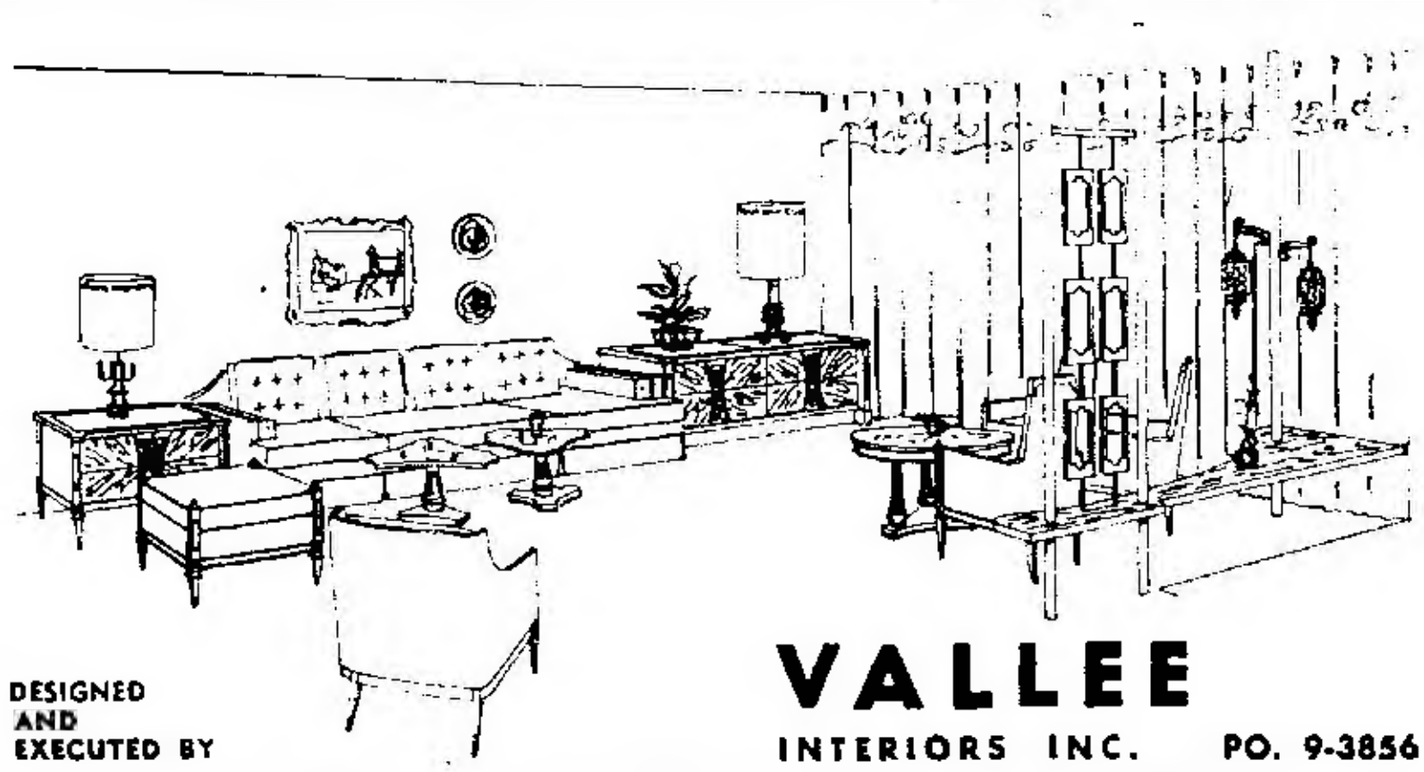
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ter, Mr. and Mrs. O. Marcovitz, 3900 Bouchette Avenue.

Mr. and Mrs. A. J. Alexandor, 148 Portland Avenue, spent the winter in Miami Beach, Florida.

Mrs. Vera Levikoff, 5125 Bourret Avenue, returned from a six-week holiday in Miami Beach, Florida.

Mr. and Mrs. John Gross, of Ottawa, Ont., are spending several months in Miami Beach, Florida. John Gross was here for the brith of his grandson, Mark Alan, son of Mr. and Mrs. Sol Bienstock (nee Pegi Gross), 3015 Bedford Road, and has returned to Florida.

Mr. and Mrs. Martin Springer, and Gayle Deborah, and Jacklyne Susan, formerly of 870 Marlboro Drive, have moved to 160 Harland Avenue.

Mr .and Mrs. Myer Yagod, 5627 Pinedale Avenue, returned via El Al Israel Airlines, after three weeks in Israel and Europe. While there, they visited his nephew and niece, Mr. and Mrs. Shimson Novak of Kfar Aroah, Israel. Mrs. Novak is the former Miss Chana Yagod, formerly of Montreal.

Mr. and Mrs. Peter Solomon, 4840 Cote St. Luc Road, will spend Passover at the Concord Hotel, in Kiamesha Lake, N.Y.

Mr. and Mrs. Leon B. Teitelbaum, and Sharon, Cindy, and Robert, 4382 Isabella Avenue, spent a holiday in Miami Beach, Florida.

Mr. and Mrs. Samuel Letovsky, 6955 Fielding Avenue, spent three months in Miami, Florida.

Mrs. Philiip Segal, 4850 Cote St. Luc Road, spent a holiday in Miami Beach, Florida.

Mr. and Mrs. Arthur Rosenstein (nee Sarah Weingarten), of Long Island, N. Y., and her brother-in-law and sister, Mr. and Mrs. Jack Schaffer (nee Charlotte Weingarten), of Bronx, N. Y., will spend Passover with their parents, Mr. and Mrs. Ben. Weingarten, 4257 Esplanade Avenue.

Abe Lampert, of Moncton, N. B., visited his brother-in-law and sister-in-law, Mr. and Mrs. David Katz, and Judy, 820 McEachran Avenue, for several days.

Mrs. Herman Guzik, of Brooklyn, N. Y., visited her son-in-law and daughter, Mr. and Mrs. Arthur D. Wohl (nee Marsha Guzik), and Tova, and new-born daughter, Chana Leah, 772 Stuart Avenue, for two weeks.

Mrs. T. Mallin, 21 Mayfair Avenue, Toronto, Ont., visited with her son-in-law and daughter, Mr. and Mrs. Eli Salsberg, 6790 Wilderton Avenue.

Mr. and Mrs. Joshua Osher, 777 Bloomfield Avenue, spent several days in Boston, Mass.

Mr. and Mrs. Samuel Chodos, 750 McEachran Avenue, returned via Air France, having spent five weeks in Israel; Paris, France; Rome, Italy; and London, England, on a holiday.

Mr. and Mrs. Joshua Fellenbok, and Usher, of Brooklyn, N.Y., are spending Passover with her brother and sister-in-law, Mr. and Mrs. Ruby Sosnowicz, and Chana, and the new-born, Fay, 5381 Jeanne Mance Street, who will take up residence shortly at 4810 Bourret Street.

Frank Schwam, 5237 Waverley Street, spent a month at the Strath-Haven Hotel, in Miami Beach, Florida.

Mrs. Tanya Straus, 4706 Carlton Avenue, entertained forty guests at dinner, on the engagement of her daughter, Miss Sandra Straus, to Saul Kirshner, son of Mr. and Mrs. Jack Kirshner, 5192 Borden Avenue. Miss Straus is the daughter of the late Charles Straus. Mrs. Strauss wore a black and red printed silk sheath. Mrs. Kirshner was in a black silk dress. Miss Sandra Straus wore a black beaded chiffon dress. An arrangement of white and red roses decorated the table. The marriage will take place on June 16, at the Windsor Hotel.

Mr. and Mrs. Henry Freed, 1520 McGregor Street, entertained twenty-five guests at a coktail party, in honour of her niece, Miss Janet Sharrone Stern, daughter of Mr. and Mrs. Samuel Stern, 4979 Fulton Street, fiancee of Donald H. Sherman, son of Mrs. Helen Sherman, 114 Dunblaine Avenue, Toronto, Ont., and of the late Joseph Sherman. A centrepiece of pink and blue, and white carnations and gladioli was used to decorate. Mrs. Helen Sherman, and Miss Sharon Sherman, sister of the groom-to-be, were here for the occasion.

Mrs. Joseph Shacket, 8155 Atherton Road; and her sister-in-law, Mrs. Eva Blitstein, 271 Willowdale Avenue, gave a luncheon, with eighty guests present, at the Stage Coach Inn, in honour of Miss Gloria Shacket, the fiancee of Lionel Chetwynd, son of Mr. and Mrs. Peter Chetwynd, of Montreal. Miss Gloria Shacket is the daughter of Joseph Shacket, 8155 Atherton Road, and the late Mrs. Celia Shacket. Mrs. Shacket was in a beige shantung suit; and Mrs. Blitstein, a black silk sheath. Mrs. Chetwynd was in a royal-blue silk suit. Miss Gloria Shacket wore an apple-green linen ensemble; and her corsage was of Sweetheart roses. The table centrepiece was of red roses and white pom-poms.

Mrs. Issie Kashner, 5225 Waverley Street; and Mrs. Issie Steinberg, 4287 La Peltrie Street, were hostesses at a luncheon with sixty guests present, in honour of the former's daughter, Miss Linda Kashner, fiancee of the latter's son, Hyman Steinberg. Mrs. Kashner was in a black two-piece shantung sheath; having three-quarter-length sleeves; and had a white straw hat; and corsage of red roses. Mrs. Steinberg wore a blue, two-piece shantung suit; having three-quarter-length sleeves; and a white and rose-coloured flowered hat; and a corsage of white and pink roses. Mrs. Ralph Kussner, 1063 Parkview Crescent, sister of the bride-to-be, was in a blue knitted sheath; and her corsage was of red and white roses. Miss Linda Kashner, the honouree, wore a rose-coloured two-piece shantung sheath; having a high neckline; and elbow-length sleeves; and a corsage of white orchids. Pink and white carnations, and gladioli, were combined, to decorate.

Mrs. Issie Zepp, 6530 Westbury Avenue, and Mrs. Seymour Rosenthal, 5777 Melling Avenue, gave a luncheon with seventy-five guests present at Le Pavillon of the LaSalle Hotel, in honour of Miss Nancy Berke, daughter of Mr. and Mrs. William Berke, 4966 Jean Brillant Avenue, the fiancee of the former's son, Harvey Zepp. Mrs. Zepp wore a turquoise-blue, beaded, silk shantung sheath; made with a round neckline; and short sleeves; and had a white straw hat. Mrs. Rosenthal was in a navy-blue silk shantung sheath, with a round neckline; and short sleeves. Mrs. Berke was in a black

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two-piece knitted suit; and a beige straw hat. Miss Nancy Berke was in a navy-blue silk sheath; having an embroidered bodice, made with a high neckline. The table was decorated with an arrangement of pink and white carnations.

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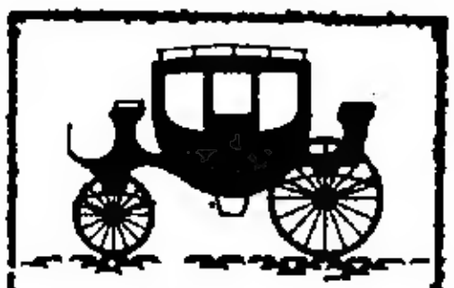
Mr. and Mrs. Meyer Rubinfeld, 790 Alexis Nihon Boulevard, gave a party, for twenty children, to celebrate the birthdays of their daughters, Faygie, who was eight years old; and Shelley, five. They are the sisters of Abraham, aged ten years; and David, six. Faygie, wore a black velvet party dress, trimmed with turquoise-blue and powder-blue silk flowers. Shelley wore a green velvet party dress trimmed with yellow and white silk flowers. A pink and white birthday cake, decorated with coloured candles, on a white, yellow and pink tablecloth, was used to adorn the table.

BIRTHS

Born, to Mr. and Mrs. Mortimer D. (Rip) Atko (nee Selma Sheiner), 4830 Fulton Street, on March 18, at the Royal Victoria Hospital, a daughter, Jacqueline Nancy; sister of Elizabeth, aged five and one-half years; and Louise, one and one-half; granddaughter of Mr. and Mrs. Jack Sheiner, 10 Surrey Gardens; and of Mr. and Mrs. Myer Atko, 286 Willowdale Avenue.

Born, to Mr. and Mrs. Marvin Schneiderman (nee Judy Ratner), 2165 Cushing Avenue, on March 2, at the Jewish General Hospital, a daughter, Elena Robyn; granddaughter of Mr. and Mrs. Irving Ratner, 316 Alexis Nihon Boulevard; and of Mrs. Ida Schneiderman, 4949 Lacombe Avenue, and the late Harry Schneiderman; great-granddaughter of Mrs. Chava Ratner, of Brooklyn, N. Y.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Born, to Mr. and Mrs. Arthur D. Wohl (nee Marsha Guzik), 772 Stuart Avenue, on February 22, at the Jewish General Hospital, a daughter, Chana Leah, sister of Tova, aged three years; granddaughter of Mrs. Mina Wohl, 772 Stuart Avenue; and of Mr. and Mrs. Herman Guzik, 1051 Ocean Avenue, Brooklyn, N. Y.

Born, to Mr. and Mrs. Alvin Deskin (nee Betty Brandes), 1091 Shorecrest Avenue, Chomedey, on March 18, at the Montreal General Hospital, a daughter, Nancy Fern, sister of Steven Joel; granddaughter of Mr. and Mrs. Solomon Brandes, 6635 Fielding Avenue; and of Mrs. Ruth Deskin, 3956 Dupuis Avenue; and of the late Jack Deskin.

MARRIAGES

DRIMER-GATOFF

The marriage of Miss Vicki Gatoff, daughter of Mrs. Fredali Gatoff, of Millburn, N.J., and the late David Gatoff, to Walter P. Drimer, son of Mrs. Ralph Pinsky, 2235 Lafortune Street, and the late Michael Drimer, took place at the home of the bride's mother in Millburn, N.J., on Sunday, February 24, at half-past twelve o'clock. Rabbi David Halpern, of Brooklyn, N.Y., officiated. The bride was given in marriage by Charles Wasserberg. She wore a gown of white peau de soie. It was made with a tight-fitted bodice; round neckline; short sleeves; and full bouffant skirt finishing in a short train. Her veil of tulle illusion was combined with a crown of seed-pearl-beads; and she carried a bouquet of white orchids. Mrs. Robert Statman was her sister's matron of honour, wearing a blue, lace gown, made with a full skirt; also a matching hat; and carried a cascade of pink roses. Miss Judith Drimer, sister of the groom, as maid of honour, was in a blue, brocade gown; with matching hat; and carried a cascade of pink roses. Miss Anne Gatoff was bridesmaid for her sister, wearing a blue, silk, sari sheath; with a blue hat; and had a cascade of pink roses. Howard Wolff, of Montreal, was best man. Bouquets of pink and white carnations and roses decorated the rooms. Seventy guests were present at a dinner at the home. Mrs. Gatoff, the bride's mother, wore a blue, crepe sheath, made with a V-neckline; and a hat of the same shade. Mrs. Pinsky, the groom's mother, was in a blue, three-piece ensemble; with a blue hat. Their flowers were corsages of white orchids. Mr. and Mrs. Walter P. Drimer spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y., the bride departing in a black and white, knitted suit; with a corsage of white orchids. They have taken up residence at 2700 Kent Avenue. In Millburn, for the marriage were: Mrs. Ralph Pinsky, mother of the groom, and Mr. Pinsky; Mr. and Mrs. William Pinsky, 2380 Valade Street; Mr. and Mrs. Henry Green, 5556 Randall Avenue; Mr. and Mrs. L. Green, 5564 Borden Avenue; Mrs. Dorothea Cheifetz, 6247 DeVimy Avenue; Mr. and Mrs. H. Drimer, 6920 Fielding Avenue; Mr. and Mrs. E. Taviss, 6607 Cote St. Luc Road; and Mr. and Mrs. G. Kreaden, 5055 Borden Avenue; uncles, and aunts of the groom.

KAUFMAN-LEVINE

The marriage of Miss Sharon Levine, daughter of Mrs. Joseph Pollack, 4965 Fulton Street, and the late Louis Levine, to Victor H. Kaufman, son of Mr. and Mrs. Sidney Kaufman, 2520 Noel Street, took place at Beth Ora Synagogue, on Sunday, March 17, at half-past six o'clock. Rabbi Morris Halpern officiated, assisted by Cantor A. Kenner. The bride was given in marriage by her mother, and Dr. Joseph Pollack. She wore a white

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peau de soie gown, fashioned with a fitted bodice; and a lace bolero, with a high scalloped neckline, re-embroidered with sequins and seed-pearl-beads. The hooped skirt was appliqued with lace and sequins, having a front cathedral-panel effect, finishing in a long train. Her veil of tulle illusion was placed by a jewelled crown, low on the forehead; and she carried a prayer book, adorned with white orchids and stephanotis. Miss Giselle Kaufman, sister of the groom, as maid of honour, wore a shocking pink chiffon gown, with a panel over the shoulder; and a full skirt. She wore a matching headdress; and carried a bouquet of pink and white carnations. Cheryl Seidman, aged six years, niece of the groom, as flower girl, wore a pink organza party dress; having a hooped skirt. Her crown was of matching material; and she carried a nosegay of pink and white baby roses. Mark Seidman was best man for his brother-in-law. The ushers were: Harold and Frank Levin, of Ottawa, Ont., and Gary Trestan, cousins of the bride; Morris Soifer, Melvin Kaufman, Leon Kaufman, Arnold Brown and Samuel Feldman, cousins of the groom. Mitchell Nadler, cousin of the bride, was page boy. Standards of pink and white carnations, gladioli and chrysanthemums, arranged with greenery, were used to decorate. An orchestra played the wedding music. Afterwards a candlelight reception for three hundred and twenty-five guests, was held in the Synagogue hall. Mrs. Joseph Pollack, was in pink chiffon fashioned with a fitted bodice, appliqued with sequins and seed-pearl-beads; and a sheath skirt, having an over-skirt appliqued with seed-pearl-beads. Her crown headdress was of the same shade. Mrs. Kaufman, mother of the groom, was in a pink peau de soie sheath; appliqued with sequins and seed-pearl-beads; with a matching pill-box hat. Each had a corsage of white orchids. Mr. and Mrs. Victor H. Kaufman spent their wedding trip at the Deauville Hotel, in Miami Beach, Florida, and in Nassau, West Indies, the bride departing in a red knitted suit. Here for the marriage were: Mr. and Mrs. Jerry Platt, Mr. and Mrs. Louis Pollack, Mrs. David Kaufman, and Mr. and Mrs. Harry Yaros, all of Brooklyn, N.Y.; and Mr. and Mrs. Ben. Levin, and Mr. and Mrs. Jack Rothberg, all of Ottawa, Ont.

MENDEL-SPIEGEL

The marriage of Miss Anna Spiegel, daughter of Mr. and Mrs. Aladar Spiegel, to Joseph Mendel, son of Mr. and Mrs. Isadore Mendel, all of 5160 Macdonald Avenue, took place at Shaar Hashomayim Synagogue, on Saturday, March 2, at half-past seven o'clock. Rabbi Wilfred Shuchat officiated, assisted by Cantor Nathan Mendelson. The bride was given in marriage by her father. She wore a long gown of white peau de soie, fashioned with a fitted bodice of Alencon lace worked with seed-pearl-beads and crystals; and had a broad neckline. The bell-shaped skirt had a removable cathedral train re-embroidered with matching motifs. Her illusion fingertip veil was held by a beaded, pill-box hat; and she carried a cascade bouquet of white Princess roses. Mrs. Leo Honigwax was matron of honour. Her blue, peau de soie gown was styled with a fitted bodice; scooped neckline; and a shirred, bell-shaped skirt; and her flowers were a colonial bouquet of white and yellow roses. Misses Yvette Ney, Celia Spiegel, Judith Kenyres, and Susan Frankfurter were bridesmaids. They were in pale yellow, organza gowns; and carried nosegays of yellow and white roses. Leonard J. Mendel was his brother's best man. The ushers were: Nassey Godel, Douglas Cohen, Nahum Gelber, and Dr. Harold Neuwirth, of New York. White chrysanthemums, white gladioli, and Shasta daisies decorated the Synagogue. Mrs. Spiegel, the bride's mother, wore a princess gown of yellow brocade, fashioned with a floating panel skirt, embroidered with crystal beads in a deeper yellow shade. Her hat was of illusion tulle and point d'esprit; and she had a corsage of white roses. Mrs. Mendel, mother of the groom, wore a blue, Guipure lace gown set over peach-coloured silk organza, which had a scalloped neckline beaded in satin pearls; and a matching hat. Each had a corsage of white roses. Mr. and Mrs. Joseph Mendel spent their wedding trip in the Virgin Islands, West Indies, the bride travelling in a turquoise-blue suit. Here for the marriage were: Mr. and Mrs. D. Peters, and Leslie Krauss, of Zurich, Switzerland; J. Wasserfall, of Paris, France; R. Koss, of Yugoslavia; Mrs. Zara Pollock, Mr. and Mrs. Allan Korb, Mr. and Mrs. Arthur Korb; of Boston, Mass.; Misses Tillie and Fanny Winkelstein, Miss Sylvia Winkelstein, of Syracuse, N. Y.; Mr. and Mrs. R. M. Berman, of Rochester, N. Y.; Mr. and Mrs. Samuel Puro, Mr. and Mrs. B. Padowers, Mr. and Mrs. N. Belfers, and M. Belfers; all of New York; A. H. Winkelstein, of Washington, D. C.; and Sylvan Berman, of Auburn, N. Y.

BAR-MITZVAHS

Steven, and Jerry, twin sons of Mr. and Mrs. Leo Arshinoff, 528 McEachran Avenue, will be called to the Reading of the Law, in honour of their bar-mitzvahs on April 20, at Adath Israel Synagogue. They are the brothers of Miss Linda Arshinoff; and Lloyd, aged ten years; grandsons of Mrs. Claire Arshinoff, 5403 Prince of Wales Avenue, and of the late Israel Arshinoff. Kiddush will be observed.

Jeffrey, son of Mr. and Mrs. Abraham Bernstein, 5635 Jellicoe Avenue, will be called to the Reading of the Law, in celebration of his bar-mitzvah on April 27, at Beth Zion Synagogue. He is the brother of Harvey, aged ten years; and Maureen, six; grandson of Mr. and Mrs. M. M. Shaffer, 855 Stuart Avenue; and of Morris Bernstein, of Montreal, and of the late Mrs. Mary Bernstein. Kiddush will be observed. A luncheon in the Synagogue hall will follow the services.

Murray Allan, son of Mr. and Mrs. Harry Pasechnick, 8522 Wiseman Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on April 20, at Beth Aaron Synagogue. He is the brother of Perry, aged sixteen years. Kiddush will be observed. A dinner dance in the Synagogue hall will take place that evening.

ENGAGEMENTS

Mr. and Mrs. Samuel Drazek, 4909 Carlton Avenue, announce the engagement of their daughter, Miss Helen Drazek, to Isaac Philip Wajs, son of Mr. and Mrs. Sam Wajs, of Cleveland, Ohio.

Mr. and Mrs. Harry S. Schneider, 5301 King Edward Avenue, announce the engagement of their daughter, Miss Corinne Fay Schneider, to Steven T. Tabac, son of Mr. and Mrs. Arthur Tabac, 5491 Van Horne Avenue.

Mr. and Mrs. M. Komar, of Saint John, N. B., announce the engagement of their daughter, Miss Naomi Komar, to William Epstein, son of Mr. and Mrs. H. Epstein, 6825 Mountain Sights Avenue. The marriage will take place on October 20, in Saint John. Miss Komar is a student at the Jewish General Hospital, School for Nurses, in Montreal.

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MONTREAL MEETINGS

★ LAKE PLACID ★

Synagogue, 30 Saranac Avenue, Lake Placid, N.Y., as in previous years, will conduct services during Passover, on April 8 and 9, at 6:30 p.m.; April 9 and 10, at 9:45 a.m., followed by a Kiddush; at 8:15 p.m., Friday, and Oneg Shabat; at 9:45 a.m., Saturday, followed by Kiddush; at 8:15 p.m., on April 14 and 15, with an Oneg Yomtov; April 15; and 16, at 9:45 a.m., with a Kiddush. Tuesday morning Yiskor will be recited. Canadian friends are invited. Information from Dr. Selig S. Auerbach, Rabbi; 30 Saranac Avenue, Lake Placid, N.Y.

★HOSPITAL OF HOPE★

Unit meeting on Wednesday, April 10, at 2:00 p.m., is: Baker-Kolker, at the home of Mrs. S. Zaracoff, 4641 City Hall Avenue; at 8:00 p.m., are: Tillie and Solomon Cohen (Victory), social tea, at the home of Mrs. B. Caplan, 5611 Hutchison Street; guest speaker, Mrs. S. Cohen, honorary president, and adviser of the Council of Units; Fraid-Philip Cohen, at the home of Mrs. J. E. Thuna, 4640 Plamondon Avenue. Units meeting on Thursday, April 11, at 8:00 p.m., are: Ethel and Max Rostrogovitch, at the home of Mrs. H. Kavanat, 7398 Kildare Road; Hesha Berson and Rose Moss, at the home of Mrs. E. Atkin, 2870 Bedford Road. Marsha Devorah Unit met at the home of Mrs. S. Chancberg, 16 Glemore Road, Hampstead.

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FUNERAL SERVICES OF DISTINCTION

DEATHS

Mrs. Rose Frank Greenspon, 5530 Queen Mary Road, the widow of Joseph L. Greenspon, died on Saturday, February 16. She is survived by a son, Norman Greenspon, 5531 Campden Place; two daughters: Mrs. Harold Rittenberg (Anita), of New York; Mrs. H. Ginsburg (Marjorie), of Miami, Florida; and five grandchildren: Sheryl Greenspon; Mrs. M. Lazar (Marilyn), and Sheila Rittenberg; and Martin, and Susan Ginsburg. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated. Burial was at Shaar Hashomayim Cemetery.

Mrs. Annie Friedman Marinoff, 4689 La Peltrie Street, the widow of Louis Marinoff, died on Tuesday, February 26. She is survived by a daughter, Mrs. Leo Kaufman (Betty), 4689 La Peltrie Street; a grandson, Calvin Kaufman; and a brother, David Friedman, of Miami, Florida. She was the sister of the late Mrs. Toba Small; and the late Jack B. Friedman. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Hebrew Sick Benefit Society Cemetery.

Samuel E. Selector, 6124 Macdonald Avenue, died on Sunday, March 3, at the Jewish General Hospital. He is survived by his wife, Mrs. Belle Berkowitz Selector; two daughters: Mrs. Larry Lovell (Bernice), 5574 Borden Avenue; Mrs. Marvin Flatt (Lila), of Ottawa, Ont.; six grandchildren: Sydney, Robert, and Susan Lovell; Michael, Bonnie, and Jonathan Flatt; a brother, Edward Selector, of Los Angeles, Calif.; and three sisters: Mrs. M. Vosko (Fanny); Mrs. Mac Lobel (Annie); and Mrs. Mac Aronson (Bea); all of Detroit, Mich. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated, assisted by Rabbi L. Kramer, and Reverend A. H. Greenberg. Burial was at Chevra Kadisha-Bnai Jacob Cemetery.

Mrs. Frima Tooberman Miller, 5410 Park Avenue, died on Friday, March 15, after a lengthy illness. She is survived by her husband, Azreal Miller; three sons: Morris Miller, 4644 Melrose Avenue; Eli Miller, 2010 Scott Street; Jack Miller, 5120 Maplewood Avenue; a daughter, Mrs. M. Rodman (Loretta), 4844 Cumberland Avenue; seven grandchildren: David, and Joyce, children of Mr. and Mrs. Morris Miller; Sydney Barry, and Arthur, sons of Mr. and Mrs. Eli Miller; William, Allan Richard, and Barry Abbey Rodman; and a brother, Ben. Tooberman, 4650 Tenth Street, Chomedey. Funeral services took place from Paperman's. Rabbi B. Goldzweig officiated. Burial was at Victoria Hebrew Sick Benefit Society Cemetery.

Mrs. Fanny Miller Galt, 5394 Grovehill Place, the widow of Samuel Galt, died suddenly on Wednesday, March 13. She is survived by a daughter, Mrs. Jack Rosen (Hilda), 5392 Grovehill Place; two grandchildren, Cheryl and Norman Rosen; a brother, Julius Miller, of Cornwall, Ont.; and two sisters, Misses Sarah and Annie Miller, 5394 Grovehill Place. Funeral services took place from Paperman's. Rabbi A. Matts, of Cornwall, Ont., officiated. Burial was at Chevra Kadisha-Bnai Jacob Cemetery. Shiva was at the home of Mr. and Mrs. Jack Rosen.

Mrs. Mathilda Katz Lazare, 1619 Van Horne Avenue, died on Thursday, March 7, at the Jewish General Hospital. She is survived by her husband, Lazar Lazare; a son, Abe Lazare, of that address; three daughters: Mrs. H. Topp (Sylvia), of Windsor, Ont.; Mrs. J. Winderman (Tillie), and Mrs. A. Silverman (Diane), both of Long Island, N. Y.; and six grandchildren: Susan, and Mark Winderman; Mrs. B. Finkelstein (Barbara), and David Silverman; and Michael, and Martin Lazare. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Hebrew Sick Benefit Society Cemetery.

Mrs. Ethel Cassel Phillips, 4800 Cote des Neiges Road, died on Friday, March 1, at the Royal Victoria Hospital. She is survived by her husband, Sydney Phillips; two sons: Trevor Phillips, of Storrs, Conn.; William Phillips, of London, England; five grandchildren: David, Janice, and Nancy, children of Mr. and Mrs. Trevor Phillips; Sharon, and Simon, children of Mr. and Mrs. William Phillips; a brother, Robert Cassel, of Manchester, England; and three sisters: Mrs. Fanny Heaps, 4800 Cote des Neiges Road; Mrs. B. Brahams (Millie), of London, England; and Mrs. I. Swift (Sadie), of Zurich, Switzerland. Funeral services took place from Paperman's. Rabbi H. Leonard Poller officiated. Burial was at Temple Beth Sholom Cemetery.

Mrs. Mary Horowitz Snare, 3877 Mackenzie Street, died on Tuesday, March 5, at the Royal Victoria Hospital. She is survived by her husband, Bennie Snare; two daughters: Mrs. J. Scheffer (Elsie), 5519 Westbourne Avenue; Miss Sadie Snare, 3877 Mackenzie Street; two grandchildren: Mark, and Helena Scheffer; a brother, Tom Horowitz, 3900 Bouchette Avenue; and three sisters: Mrs. Sol. Shein (Ray), 3000 Maplewood Avenue; Mrs. Joseph Wiseblatt (Sarah), 5630 Decarie Boulevard; and Mrs. Harry Greenstein (Dora), 1166 Lajoie Avenue. Funeral services took place from Paperman's. Rabbi David Hartman officiated. Burial was at Hebrew Jewish Assistance Cemetery.

Harry John Litner, 1635 Van Horne Avenue, the widower of Mrs. Netty Litner, died suddenly at his home on Thursday, March 14, at the age of eighty-four years. He is survived by a son, Hyman Litner, 2510 Ekers Road; two daughters: Mrs. Gertie Plotnick, 4322 Coolbrook Avenue; Mrs. William Greenberg (Edythe), 1635 Van Horne Avenue; seven grandchildren: Mrs. Philip Goldberg (Pearl), daughter of Mr. and Mrs. Hyman Litner; Henry Litner, son of the late Mr. and Mrs. Nat Litner, of Elizabeth, N. J.; Mrs. Maurice Spector (Shirley); Mrs. Ernest Brumer (Marion); Mrs. Saul Moore (Zelda); daughters of Mrs. Gertie Plotnick, and of the late Julius Plotnick; Mrs. George Chernoff (Lorna), and Seymour Greenberg; children of Mr. and Mrs. William Litner; and a sister, Mrs. Annie Starkman, of Montreal. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at King Edward Sick Benefit Society Cemetery. Shiva was at the home of Mr. and Mrs. William Greenberg.

William Gilman, 5286 Hutchison Street, died suddenly on Saturday, March 16, at the Jewish General Hospital. He is survived by his wife, Mrs. Bessie Steinman Gilman; two sons: Hyman Gilman, 4733 Dornal Avenue; Moe Gilman, 4486 Circle Road; three daughters: Mrs. Reuben Rosen (Dinah) 5705 Palmer Avenue; Mrs. Jack Hersh (Miriam), 1443 Beverley Crescent, Chomedey; Mrs. Joseph Merowitz (Shirley), 536 Bloomfield Avenue; twelve grandchildren: John, and Murray, sons of Mr. and Mrs. Hyman Gilman; Richard, Jeffrey, and Wendy, children of Mr. and Mrs. Moe Gilman; Earl, Sheldon, and Michael Rosen; Leslee, and Warren Hersh; Debra and Mitchell Merowitz. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi,

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NOTICE OF APPLICATION FOR DIVORCE

TAKE NOTICE that Elizabeth Cameron Foucar, student, of the City and District of Montreal, Province of Quebec, Canada, will apply to the Parliament of Canada at the next or following ensuing Session thereof for a Bill of Divorce from her husband, Arnfried Adolf Kielmann, student, of the City and District of Montreal, Province of Quebec, Canada, on the grounds of adultery.

Montreal, March 11th 1963
DAVID A. SCHWARTZ
Attorney for Petitioner
1500 Stanley, Suite 425,
Montreal 2, P.Q.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

Notice is hereby given that DAME MARGARET STUART CAIRNS, of the City and District of Montreal, Housewife, will apply to the Parliament of Canada at the present or next following session thereof, for a Bill of Divorce from her husband THEODORE NICHOLAS LIONTOS, photographer, of the City and District of Montreal, in the Province of Quebec, on the ground of adultery.

DATED AT MONTREAL, Province of Quebec, February 22, 1963.
MAYNARD B. GOLT,
Attorney for Petitioner
Suite 804
1010 St. Catherine Street West,
Montreal, P.Q.

officiated. Burial was at Dominion Hebrew Sick Benefit Society Cemetery. Shiva was at the home.

Mrs. Yetta Raginsky Fish, 5280 Dalou Avenue, (formerly of Poland), died suddenly on Saturday, February 23, at her residence. She is the widow of Jacob Fish. She is survived by six sons: Abraham Fish, of Montreal; Aaron Fish, 853 McEachran Avenue; Samuel Fish, 5334 Newman Place; Issaac Fish, Leon Fish, and Tobias Fish, all three of Buenos Aires, Argentina; two daughters: Mrs. Rose Stein, 560 Alexis Nihon Boulevard; and Mrs. Morris Barnes (nee Sarah Fish), 4870 Barclay Avenue. Funeral took place from Paperman's. Burial was at the Leslie Hore Belisha Cemetery.

Mrs. Jean Vineberg Becker, 4652 Bouchette Avenue, died on Saturday, March 23, at the Royal Victoria Hospital, at the age of forty-eight years. She is survived by her husband, Joseph Becker; two brothers: Harry Vineberg, and Calvin Vineberg, both of New York; and a sister, Mrs. Myer Roth (Betty), 5786 Northmount Avenue. Funeral services took place from Paperman's. Rabbi Joseph Grunblatt officiated. Burial was at the Baron de Hirsch Cemetery. Shiva was at the home of Samuel Becker, and Miss Leah Becker, 3889 Mackenzie Street, the brother and sister of Joseph Becker.

Mrs. Jennie Cantor Cabot, 3165 Linton Avenue, the widow of Isidore Cabot, died at her home on Friday, March 8. She is survived by two sons: Robert Cabot, 3500 Atwater Avenue; George Cabot, 3165 Linton Avenue; and three daughters: Mrs. J. Bovshaw (Regina), of Israel; Mrs. Annette Berman, of New York; Mrs. Mamie Richstone, 3165 Linton Avenue; seven grandchildren: Irving, son of Mr. and Mrs. Robert Cabot; Mrs. K. Stern (Abigail), and Arnold Bovshaw; Allan, and Daniel Berman; Allan, and Frank Richstone; twelve great-grandchildren: Aram, Nurett, and Rea, children of Mr. and Mrs. K. Stern; Frederick and Neil, children of Mr. and Mrs. Allan Berman; Sanda Meryl, and Marcie Lynn, children of Mr. and Mrs. Allan Richstone; Glen Jeffrey, son of Mr. and Mrs. Frank Richstone; Iris, Neil, Mark, and Barry, children of Mr. and Mrs. Arnold Bovshaw; and three sisters: Mrs. Rachael Gold, and Mrs. Pearl Cantor, both of New York; and Mrs. Edward Shildkraut (Pauline), 4820 Bourret Street. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Hungarian Hebrew sick Cemetery. Shiva was privately observed.

Moses Weiser, of Montreal, the widower of Mrs. Florence Weiser, died on Thursday, March 21, at the age of eighty-one years, after a lengthy illness. He is survived by a son, Jack Weiser, 5591 Clanranald Avenue; two grandsons: Larry, and Steven Weiser; and a brother, Julius Weiser, 5732 Smart Avenue. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Hebrew Sick Benefit Society Cemetery. Shiva was at 5591 Clanranald Avenue.

BIRTHS

Born, to Mr. and Mrs. Louis (Leib) Naturman (nee Elaine Carol Berger), 70 Strawberry Hill, Stamford, Conn., formerly of Montreal, on March 22, at St. Joseph's Hospital, there, a daughter, Beryl; granddaughter of Mr. and Mrs. Max Berger, 3908 Carlton Avenue; and of Mrs. Leah Naturman, 2277 Noel Street, and the late Beryl Naturman.

Born, to Mr. and Mrs. Irwin Bassel (nee Helen Liberman), 5651 Westluke Avenue, on March 15, at the Jewish General Hospital, a daughter, Cindy Beth, sister of Rhonda, aged six years; Jacqueline, four; and Lorne, two; granddaughter of Mr. and Mrs. Samuel Bassel, 5756 Hudson Avenue; and of Mrs. Yetta Liberman, 4940 Maplewood Avenue, and of the late Jack Liberman.

Born, to Mr. and Mrs. Bernard Blumenthal (nee Bernice Berg), 295 St. Aubin Street, on March 13, at the Jewish General Hospital, a daughter, Sheryl Joy; sister of Brahm, aged six years; and Derrick, four and one-half; granddaughter of Mr. and Mrs. Jack Blumenthal, 2290 Laird Avenue; and of Mr. and Mrs. Samuel Berg, 8257 Birnam Avenue; great-granddaughter of Mrs. Bessie Blumenthal, 4965 St. Catherine Road.

Born, to Mr. and Mrs. Issie Veisfeld (nee Anne Goltser), 2045 Norman Street, on March 12, at the Jewish General Hospital, a daughter, Rhona; sister of Sherry Ruth, aged five and one-half; granddaughter of Mr. and Mrs. Samuel Goltser, 2039 Norman Street; and of Mr. and Mrs. Ben. W. Daichman, 8582 Stuart Avenue; great-granddaughter of Mrs. Naomi Taran, of Montreal; and of Mrs. Rachel Waisfeld, of Haifa, Israel.

Born, to Mr. and Mrs. Aaron Bloom (nee Margaret Schwartz), 5002 Jean Brillant Avenue, on March 18, at the Jewish General Hospital, a son, Sheldon Gary; brother of Janice Randi, aged two years; grandson of Mr. and Mrs. Moses Schwartz, 3135 Linton Avenue, who are the godparents; and of Mr. and Mrs. Hyman Bloom, 4337 La Peltrie Street. Ben Shear, 5535 Earle Road, uncle, held the baby during the ceremony.

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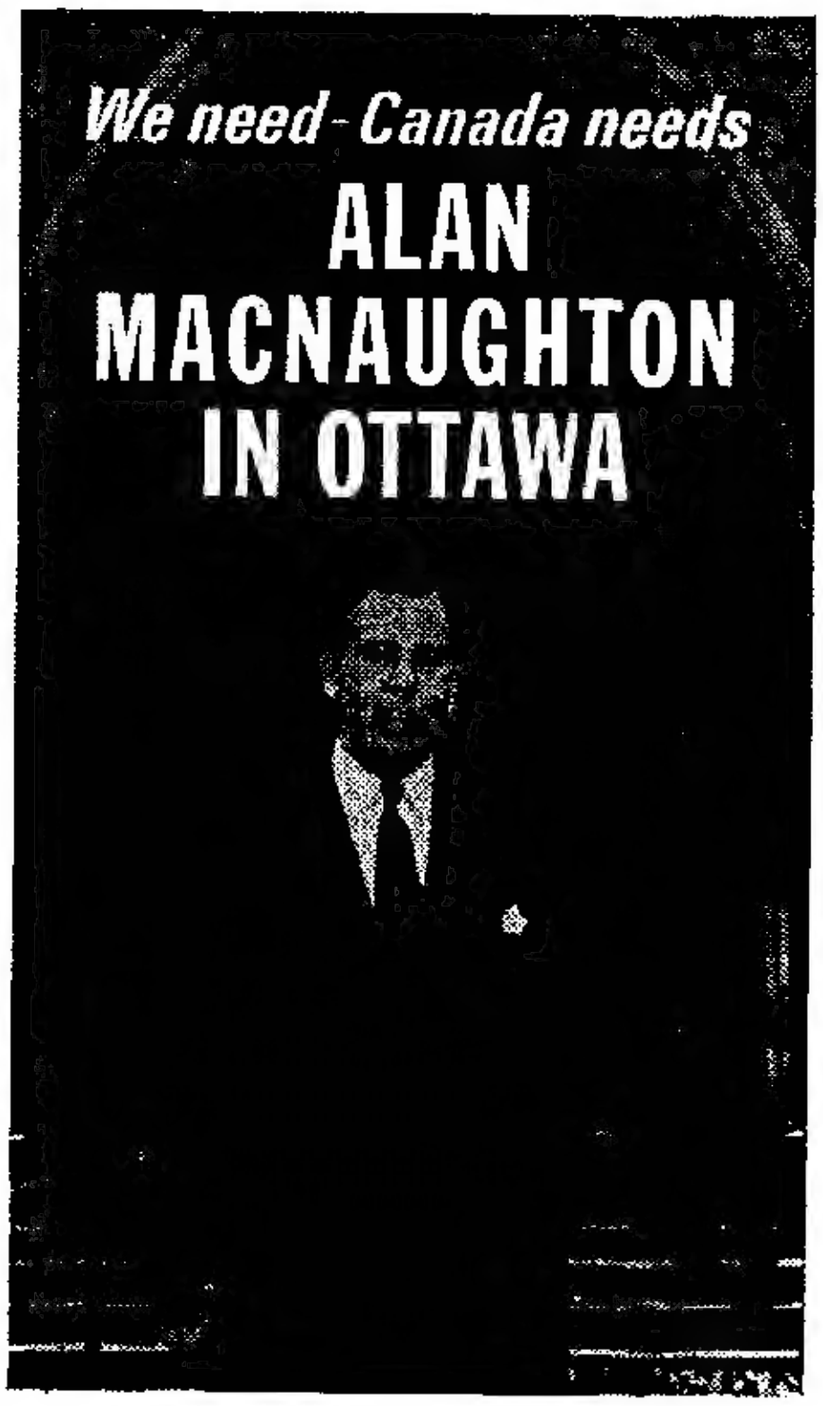

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MONTREAL BIRTHS

Born, to Mr. and Mrs. Benny Libman (nee Frances Faige Schmidt), 1157 Prince Charles Street, on March 20, at the Royal Victoria Hospital, a daughter, Anne Sari; sister of Philip Abraham, aged eight years; and Jonah Aaron, five; and Leonard Howard, one and one-half; granddaughter of Mr. and Mrs. Israel Malamud, 4740 La Peltrie Street; and of the late Philip Schmidt; and of Mrs. Faygie Libman, 4555 St. Kevin Avenue; and the late Jonah Libman.

Born, to Mr. and Mrs. Kopel Osher (nee Paula Yoav), 6208 Northcrest Place, both formerly of Israel, on March 18, at the Jewish General Hospital, a son, Benjamin Gershon; brother of Helen, aged three; grandson of Mr. and Mrs. Joshua Osher, 777 Bloomfield Avenue; and of Mr. and Mrs. Yitzchok Yoav, of Givatayim, Israel. Godparents are Mr. and Mrs. Joshua Osher, grandparents. Martin Osher, 4747 Bouchette Avenue, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Ralph Kachanoff (nee Merrily Weisbord), 3634 Lorne Crescent, on March 17, at the Royal Victoria Hospital, a daughter, Kim; granddaughter of Mr. and Mrs. Arthur Kachanoff, 21656 Cambridge Road; and of Mr. and Mrs. Sydney Weisbord, 880 Anvers Avenue; great-granddaughter of Mrs. Rose Rubenstein, 6010 Cote St. Luc Road; and of Samuel Weisbord, of Miami Beach, Florida.

Born, to Mr. and Mrs. Ruby Sosnowicz (nee Regina Mustaki), 5381 Jeanne Mance Street, on February 18, at the Jewish General Hospital, a daughter, Fay; sister of Chana, aged fifteen months; granddaughter of Mr. and Mrs. Samuel Mustaki, of Tel-Aviv, Israel; and of Mrs. Rachel Sosnowicz, 161 Bernard Avenue West, and of the late Judah Sosnowicz.

Born, to Mr. and Mrs. Gabriel Falk (nee Marilyn Sidney), 41 Cotman Crescent, Toronto, Ont., on February 28, at Branson Hospital, there, a son, Robert Norman; brother of Lawrence Michael, aged twenty-two months; grandson of Mr. and Mrs. Joseph Sidney, 35 Touraine Avenue, Toronto; and of Mr. and Mrs. Leon Falk, 1620 Van Horne Avenue.

Born, to Mr. and Mrs. Bernard Chaskin (nee Sorrell Rosenberg, formerly of Glasgow, Scotland), 4761 Mackenzie Avenue, on March 20, at the Jewish General Hospital, a daughter, Shari Hilda; sister of Marla Carrie, aged three; granddaughter of Mr. and Mrs. Charles Chaskin, 3895 Plamondon Avenue; and of the late Mr. and Mrs. Meyer Rosenberg of Glasgow, Scotland.

Born, to Mr. and Mrs. Sol Bienstock (nee Pegi Gross, formerly of Ottawa, Ont.,) 8016 Bedford Road, on March 17, at the Jewish General Hospital, a son, Mark Alan; brother of Randi-Sue, aged two years; grandson of Mr. and Mrs. John Gross of Ottawa, Ontario; first grandson of Mr. and Mrs. Alec Bienstock, 2219 Clinton Avenue. Godparents are Mr. and Mrs. Nat. Smith, 5607 Borden Avenue, uncle and aunt. Alec Bienstock, grandfather, held the baby during the ceremony.

MARRIAGES

FRENKIEL-TERLETSKY

The marriage of Miss Arlene Pearl Terletsky, daughter of Mr. and Mrs. Saul Terletsky, 4000 Carlton Avenue, to Abe Frenkiel, son of Mr. and Mrs. Samuel Frenkiel, 2222 St. Louis Street, took place at Adath Jeshurun Hadrath Kodesh Synagogue, on Sunday, March 17, at half-past six o'clock. Rabbi Israel L. Hausman officiated, assisted by Cantor J. Wieder. The bride was given in marriage by her parents. She wore a white peau de soie gown; cut with a fitted bodice; round neckline; dolman sleeves; and skirt with appliques, ending in a chapel train. Her three-quarter-length veil of tulle illusion was draped to a coronet of mother-of-pearl; and she carried a prayer book with white and mauve orchids. Miss Sharon Rena Terletsky, was her sister's maid of honour, wearing a sleeveless, blue, peau de soie gown, which had a scooped neckline; bell-shaped skirt; and bolero; also a tiara of seed-pearl-beads; and carried a bouquet of white and blue carnations. Gail Steinberg, aged four years, cousin of the groom, as flower girl wore a blue, organza, party dress; with a bandeau of white and blue baby roses; and carried a nosegay of the same flowers. Abe Weitzman was best man for his brother-in-law. The

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ushers were: Leslie Miller, and Donald Stotland, cousins of the bride; Walter White, Hyman Wassermuhl, Jack Melarnedik, and Samuel Putterman. Norman Weitzman, nephew of the groom, was page boy. The wedding background was composed of white, pink, and blue carnations, gladioli, and chrysanthemums. An orchestra played the wedding music. Two hundred and fifty guests were received in the Synagogue hall. Mrs. Terletsky, the bride's mother, wore a blue, peau de soie sheath, embroidered with seed-pearl-beads, which had a scooped neckline; matching stole; and a hat of the same shade. Mrs. Frenkiel, the groom's mother, wore a blue, peau de soie gown, designed with a scooped neckline; cap sleeves; and bell-shaped skirt; also a hat of matching material. Each had a corsage of white carnations. Mr. and Mrs. Abe Frenkiel spent their wedding trip in Miami Beach, Florida, and Nassau, West Indies, the bride departing in a two-piece, yellow, mohair suit. They have taken up residence at 2222 St. Louis Street. Mr. and Mrs. S. Thorek, uncle and aunt of the groom, and daughter, Miss Helen Thorek, of Brooklyn, N.Y., were here for the marriage.

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TORONTO MARRIAGES

EISINGER-GLAZMAN

The marriage of Miss Merry Glazman, daughter of Mr. and Mrs. Hyman Glazman, 74 Prue Avenue, to Irwin Jerome Eisinger, of Washington, D.C., son of Mrs. Eda Eisinger, of New York, and the late Israel Eisinger, was solemnized on February 16, at eight o'clock, at Adath Israel Synagogue, by Rabbi Erwin Schild, assisted by Cantor Murray Nixon. The bride was given in marriage by her father. Her gown of white peau de soie, embellished with seed-pearl beads and sequins, was fashioned with scooped neckline; fitted bodice; long sleeves; and skirt terminating in a cathedral train. A crown of seed-pearl beads and sequins topped her full-length veil of tulle illusion; and her flowers were orchids, and stephanotis. Miss Grenada Mishelovsky was maid of honour, wearing a gown of pink peau de soie, with pink headdress; and had a bouquet of pink roses. Stanley Rubin, of New York, cousin of the groom, was best man. A dinner took place after the ceremony. Mrs. Glazman, mother of the bride, wore a gown of pink peau de soie; and a hat to match it. Mrs. Eisinger, mother of the groom, was gowned in pale-blue peau de soie, with a hat of that shade. Their corsages were of pink roses. Mr. and Mrs. Irwin Jerome Eisinger spent their honeymoon trip in Puerto Rico. The bride went away in a beige, wool suit; with a yellow, straw hat; and an off-white, sheared beaver coat; and had a white orchid corsage. They are residing in Washington, D.C.

BRICKMAN-KIRSHENBLATT

The marriage of Miss Marilyne Kirshenblatt, daughter of Mr. and Mrs. Harry Kirshenblatt, 97 Robert Street, to Uri Brickman, son of Mr. and Mrs. Benjamin Brickman, 661 St. Clair Avenue West, was solemnized on March 17, at half-past five o'clock, at Beth Radom Congregation, by Rabbi Joseph Kelman, assisted by Cantor Meyer Worth, of Cleveland, Ohio. The bride was given in marriage by her parents. Her gown of white peau de soie, was adorned with appl'que designs of roses and leaves of lace, encrusted with seed-pearl beads. It was fashioned with a fitted bodice; and scooped neckline; and three-quarter-length sleeves; and the skirt finished in a cathedral train, with appliques of lace, encrusted with seed-pearl roses held her fingert'p-length veil of tulle illusion; and she carried a a white orchid on a Bible, with pink and white bud roses, on pink and white streamers. Miss Sara Brickman, sister of the groom; and Miss Marlene Oselka, were ma ds of honour. Their gowns were of shrimp-coloured peau de soie, with seed-pearl beads and sequins on the bodice. They had matching bow headdresses; and carried cascade bouquets of white and shrimp-coloured roses. Debbie Ackerman was flower girl, wearing a dress of pink organza; and had a circlet of pink flowers; and carried a basket of pale pink petal roses. Howard Kirshenblatt, brother of the bride, was best man. The ushers were: Raymond Brickman, brother of the groom; Samuel and Sholom Herzog, cousins of the groom; Richard Smorgie, Harry Steinfield, and Nathan Shiff. Following the ceremony, one hundred and seventy guests were received at a dinner and reception at the Synagogue. Mrs. Kirshenblatt, mother of the bride, wore a gown of turquoise-green-mist-shaded peau de soie, embellished with seed-pearl beads, and sequins; and a toning lace jacket. She had a matching rose headdress of peau de soie; and an orchid corsage, tinted in frosted-gold colour. Mrs. Brickman, mother of the groom, wore a gown of beige lace over peau de soie, with a peau de so'e cummerbund; and a matching hat with veiling; and had an orchid corsage, tinted in turquoise-green, and frosted-gold colours. Seated at the bride's table, were: Samuel Finkelstein, a great-uncle of the bride, who asked the blessing over the challah; Miss Sara Brickman, sister of the groom; Howard Kirshenblatt, brother of the bride; Raymond Brickman, brother of the groom; Cantor Meyer Worth, of Cleveland, Ohio; and Arnold Mandel, who was master of ceremonies, and Mrs. Mandel, cousins of the bride. Larry Silverman, a cousin of the bride, proposed the toast to the bride. Cantor Meyer Worth; and Samuel Wolfe, a cousin of the bride, led the guests in saying Grace. Mr. and Mrs. Uri Brickman left via Trans-Canada Air Lines, and Jet, for Nassau, The Bahamas, and New York, where they spent their honeymoon trip. The bride departed in a black wool suit, with a three-quarter-length jacket, trimmed with a black fox collar; and a red straw hat; and had a white orchid corsage. They will reside at 42 Saranac Boulevard. Mr. and Mrs. Norman Goldman, of Windsor, Ont.; and Mrs. S. Levine, of Detroit, Mich.; all cousins of the bride, were wedding guests.

BIRTHS

Born, to Mr. and Mrs. Jack Sheman (nee Beatrice Wornov), 158 Markham Street, on March 22, at the New Mount Sinai Hospital, a daughter, Shandel Basa; sister of Jeffrey, aged six years; and of Larry, five.

Born, to Mr. and Mrs. Donald Shapray (nee Lynn Sterling), 3495 Mountain Place, Montreal, Quebec, on March 12, at the Jewish General Hospital, a son, Lyndon; grandson of Mr. and Mrs. Theodore M. Sterling, 10 Benvenuto Place; and of Mr. and Mrs. William Shapray, of Montreal; great-grandson of Mrs. Minnie Shapray, of Montreal. Godparents are Mr. and Mrs. Joshua Shapray, of Montreal, great-uncle and great-aunt. William Shapray, grandfather, held the baby during the ceremony.

Born, to Dr. and Mrs. Jack Holtzman (nee Enid Abramson), 2663 Lakeshore Boulevard, on March 17, at New Mount Sinai Hospital, a son, Michael David; brother of Judy, aged two and one-half years; grandson of Mr. and Mrs. Alex Abramson, of Ansonville, Ont.; and of Mr. and Mrs. Kalman Holtzman, 73 Claver Avenue; and great-grandson of Mrs. Bella Holtzman, 16 Hotspur Road.

Born, to Mr. and Mrs. Murray Ginsberg (nee Rosanna Katz), 86 Laurelcrest Avenue, on March 20, at New Mount Sinai Hospital, a son, Robert; brother of Susan, aged eight years; and of Barbara, two; grandson of Max Katz, of Toronto, and the late Mrs. Bertha Katz; and of the late Mr. and Mrs. Samuel Ginsberg.

Born, to Mr. and Mrs. Charles Feldman (nee Miriam Moses), 2 Ridelle Avenue, formerly of Glasgow, Scotland, on March 23, at New Mount Sinai Hospital, a son, Jeffrey Ian; grandson of Mrs. Sophia Feldman; 500 St. Clements Avenue; and of Louis Moses, of Liverpool, England.

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Social Notes — Toronto

Mrs. S. Sukerman, 865 Briar Hill Avenue, visited her brother-in-law and sister, Mr. and Mrs. S. Senzilet, of Montreal, Que.

Mr. and Mrs. H. L. Kagan, and Ira Todd, formerly of 3505 Linton Avenue, Montreal, have taken up residence at 99 Mattson Road.

Mr. and Mrs. Kelly Klerer, 21 Virgilwood Drive, spent a week in New York, visiting with his brother-in-law and sister, Mr. and Mrs. Joseph Milo. They travelled via Trans-Canada Air Lines.

Miss Cheryl Kaplan, 58 Whitmore Avenue; and her sister, Mrs. Earle Wineberg, and her daughter, Sandra Joy, of Sarnia, Ont., will spend the Passover holidays with their parents, Mr. and Mrs. Abe Kaplan, of Bourlamaque, Quebec.

Mr. and Mrs. Ben. Abramovitz, 90 Gorman Park, are spending Passover with their son-in-law and daughter, Mr. and Mrs. Abe Berger, and Maureen, Sarah, and Jeffrey, 1116 Parkview Avenue, Montreal, Quebec.

Mr. and Mrs. Theodore M. Sterling, 10 Benvenuto Place, were in Montreal, Quebec, for the brith of their grandson, Lyndon; son of Mr. and Mrs. Donald Shapray (nee Lynn Sterling), 3495 Mountain Place, Montreal.

Mr. and Mrs. Edward Morrison, 30 Ridgevale Drive, visited his sister, Miss Sue Morrison, 631 Champagneur Avenue, Montreal, Quebec.

Mrs. Etta Cohen, formerly of Toronto, spent two months in Los Angeles, Calif., with her son-in-law and daughter, Mr. and Mrs. Bert Gold, returned to Toronto, and is making her home with her nephew, J. Godfrey, 472 Coldstream Avenue.

Mrs. Tillie Badner, 4109 Bathurst Street, left via B.O.A.C., to spend the Passover holidays with her brother-in-law and sister, Mr. and Mrs. Moishe Letzer, in Haifa, Israel.

Mr. and Mrs. A. Bilenco, of Montreal, Quebec, visited with Mr. and Mrs. R. Pusitz, 14 Elway Court, and were present at the bar-mitzvah of Arnold Stanley, son of Mr. and Mrs. Charles Isaacs, 238 Castlefield Avenue, at Beth David Synagogue.

Mr. and Mrs. Bennett Hamburg (nee Ruby Hermant), of Halifax, Nova Scotia, were at the Park Plaza Hotel, for the wedding of her brother, Louis Hermant, son of the late Mr. and Mrs. Samuel Hermant, to Miss Betty Ellison, daughter of Mr. and Mrs. Robert Ellison, of Belfast, Ireland.

Mrs. Harry Rosenstein and Michael, and Howard, of West Caldwell, N.J., are here visiting her parents, Mr. and Mrs. Joseph Klingman, 150 Codsell Avenue, for the Passover holidays.

Mr. and Mrs. Louis Hermant, 120 Dunblaine Avenue, returned from St. Thomas on the Virgin Islands, and San Juan, Puerto Rico, where they spent their honeymoon. Mrs. Hermant is the former Miss Betty Ellison, daughter of Mr. and Mrs. Robert Ellison, of Belfast, Ireland. Mr. Hermant is the son of the late Mr. and Mrs. Samuel Hermant, of Toronto.

David Visenberg, 49 Bannockburn Avenue, returned from a trip to Israel, having travelled via El Al Israel Air Lines.

Mr. and Mrs. M. S. Platt, 42 Westover Hill Road, left via El Al Israel Air Lines, for a month's tour of Israel, and they will spend the Passover holidays there.

Mrs. T. Mallin, 21 Mayfair Avenue, visited with her son-in-law and daughter, Mr. and Mrs. Eli Salsberg, of Montreal, Que.

Mr. and Mrs. Edward Morrison, 30 Ridgevale Drive, were in Montreal, Quebec, for the marriage of their niece, Miss Sandra Morrison, daughter of Mr. and Mrs. Harry Morrison, 4821 Mackenzie Street, to Seymour Gladman, son of Mrs. Oscar Marcovitz, 3900 Bouchette Avenue, and of Albert Gladman, all of Montreal, at the Spanish and Portuguese Synagogue.

Mrs. Percy Singer, 2 Graham Gardens, entertained sixteen guests, at a luncheon in honour of her daughter, Sharon, who celebrated her sixteenth birthday. Mrs. Sarah Singer, 2 Graham Gardens, her grandmother; and Miss Ethel Singer, her sister, were present. Mrs. Percy Singer wore a navy-blue shantung dress, trimmed in white; and Sharon wore a navy-blue shantung dress, with a full skirt.

Sandra-Marcia, daughter of Dr. and Mrs. David L. Shaul, 399 Glengrove Avenue West, was called to the Reading of the Law, in celebration of her bas-mitzvah, at Holy Blossom Temple. She is the sister of Edward, aged eight years; and Lionel, four; and the granddaughter of Mr. and Mrs. L. Rapp, 414 Richview Avenue; and of Dr. and Mrs. N. Shaul, 15 Chiltern Hill Road. A Kiddush luncheon followed the services. That same evening, there was a dinner at home, for friends of Sandra Marcia.

Miss Sara Rozman, daughter of Eliezer Rozman, 515 Glengarry Avenue, and her fiance, Paul Grosbein, son of Mr. and Mrs. Mannie Grosbein, 12 Bitteroot Road, were entertained at a buffet supper, at the home of Mr. and Mrs. Samuel Goodman, 157 Shaftesbury Avenue, cousins of the groom-to-be, who were the hosts, with Mr. and Mrs. Hilliard Kroll, 197 Grace Street, his uncle and aunt. Thirty-five guests were present. Mrs. Goodman wore a navy-blue linen dress, with navy-blue appliques on the bodice. Mrs. Kroll wore a printed, tan silk dress, with a self jacket. Mrs. Mannie Grosbein, mother of the groom-to-be, wore a royal-blue silk printed dress, with matching jacket. Miss Sara Rozman, the bride-elect, wore a sheath dress of Israeli-designed beige burlap, with Yemenite embroidery. The marriage will take place on May 12, at the home of Mr. and Mrs. Grosbein, with Rabbi Joseph Kelman officiating.

Mrs. Harry Goldstein, 122 Winston Park Boulevard, the former Mrs. Geraldine Bryna Friedman, daughter of Mr. and Mrs. Louis A. Cohen, 69 Kenwood Avenue, was entertained prior to her marriage, at a supper and shower, by her sister, Mrs. Wilfred Horwich, at her home, 57 Nash Drive. Thirty guests were present. Mrs. Horwich, the hostess, wore a three-piece, rose-shaded, knitted wool suit. Mrs. Cohen, mother of the bride, wore a two-piece black knitted wool suit, with hand-embroidered flowers. Mrs. Harry Goldstein, the bride, wore a three-piece baby-blue knitted wool suit. Mrs. Goldstein is the granddaughter of Mrs. Jennie Cohen, 1350 Eglinton Avenue West; and of Mrs. Fannie Gordon, 239 Lonsmount Drive. Mr. Goldstein is the son of Frank Goldstein, 766 Briar Hill Avenue, and the late Mrs. Sarah Goldstein.

Miss Audrey Geller, daughter of Mr. and Mrs. Max Geller, 99 Invermay Avenue, and the fiancee of Paul Langer, son of Mr. and Mrs. Morris Langer, 7 Christine Crescent, was guest of honour at a bridal tea given by Mrs. Morris Langer, mother of the groom-to-be, in the Plaza Room of the Park Plaza Hotel, for two hundred guests. Mrs. Langer chose a silk sheath, in a black and white abstract design; and had a corsage of red roses. Mrs. Geller, mother of the bride-elect, wore a gold-coloured, silk sheath dress; with a corsage of yellow roses. Miss Audrey Geller, the honoured guest, was in a pale blue, peau de soie dress; styled with a bell-shaped skirt; and had a corsage of Tea roses. Those who poured the beverages were: Mesdames Irwin Wallace, Norman Pezim, Murray Pezim, Frank Reingold, and Michael Langer, aunts of the groom-to-be; Pauline Pezim, of New York; Sidney Mahl, Douglas McKinnon, Louis Geller, and Misses Rose Geller and Ray Geller, all aunts of the bride-elect. Here for the occasion were: Mrs. Harriet Fine, and Mrs. Sidney Norris, of Kitchener, Ont.; Mrs. Stanley Cohen, of Barrie, Ont.; and Mrs. L. Organ, of Hamilton, Ont.

Miss Barbara Marilyn Davidson, daughter of Mr. and Mrs. Robert Davidson, 41 Wasdale Crescent, and the fiancee of Gerald Chaplick, son of Mr. and Mrs. Louis Chaplick, 110 Elm Ridge Drive, was entertained at a bridal luncheon, with one hundred and sixty-five guests present. The hostesses were Mrs. Robert Davidson, and Mrs. Louis Chaplick. Mrs. Davidson, mother of the bride-elect, wore a pink silk sheath, with lace appliques, encrusted with seed-pearl beads, and sequins, on the bodice; and had a wristlet of pink roses. Mrs. Chaplick, mother of the groom-to-be, wore a yellow and white brocaded dress, embellished with beadwork; and an A-line skirt; and had a wristlet of yellow Cymbidium orchids. The grandmothers of the groom-to-be were present, Mrs. Jacob Chaplick, 804 Briar Hill Avenue, in a blue printed silk sheath; and a wristlet of pink roses; and Mrs. Harry Sugarman, 1606 Bathurst Street, in a beige silk dress; with a corsage of pink roses. Miss Barbara Marilyn Davidson, the honouree, wore an orange-ice-shaded peau de soie dress, with lace appliques outlining the neckline, and the hemline; and she had an orchid wristlet tinted to match. The marriage will take place on August 18, at Beth Sholom Synagogue.

Perry, son of Mr. and Mrs. Julius Saul, 623 Vesta Drive, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Torah Emeth Synagogue. He is the brother of Barry, aged fourteen years; Sheldon, eleven; and Allan, nine; grandson of Mr. and Mrs. Pincus Saul, 55 Camberwell Road; and of Mr. and Mrs. A. Leaman, 364 Clinton Street. Kiddush was observed. A dinner and reception was held in the evening, for two hundred guests. Mrs. Saul wore a green, peau de soie gown; designed with a beaded bodice; and A-line skirt, with draping on the side; and her wristlet was of orchids tinted to match. Mrs. Pincus Saul, grandmother, wore a pink lace dress. Mrs. Leaman, grandmother, wore a dress composed of a beige lace top, and organza skirt. Each had a wristlet of pink roses. Seated at the head table with them were Cantor and Mrs. J. Zigelman. Pincus Saul, grand-

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father, asked the blessing over the challah. Those who lit the candles with the above were: Mr. and Mrs. A. Minarsky, Mr. and Mrs. E. Berlin, Mr. and Mrs. H. Waters, Mr. and Mrs. H. Brodsky, Mr. and Mrs. S. Wasserstein; Stanley, Howard and Michael Berlin; Paula, Sherrie and Karen Brodsky; George, Heather, Larry, Tina and Dina Minarsky, George, Teddy, and Herbert Wasserstein; and George and Barbara Waters. Here for the occasion were: Mr. and Mrs. Isadore Farwell and Mr. and Mrs. Morris Farwell, of Chicago, Ill.

Miss Suzanne Minda Leizner, daughter of Dr. and Mrs. Harry Leizner, 2949 Bathurst Street, and the fiancee of Emile Waitzman, 6 Cherrywood Avenue, son of the late Mr. and Mrs. Leon Waitzman, of Paris, France, was guest of honour at a dinner and shower given at the Shaarei Shomayim Synagogue, for one hundred and fifty guests, by: Mesdames Joseph Singer, 6 Cherrywood Avenue; Avrum Singer, 1699 Dundas Street West; aunts of the groom-to-be; Michael Mandel, 6 Fraserwood Avenue; Avrum Bulwa, 229 Northcliffe Boulevard; David Levine, 79 Lynnhaven Road; and Paul Rosengarten, 46 Cherrywood Avenue. Seated at the head table with the above were: Mesdames Abraham Leizner, 10 Regina Avenue, grandmother of the bride-elect; Raymond Mandel, 77 Isabella Street, sister of the bride-elect; Max Manson, 53 Park Hill Road; and Eliezer Frankel, 1 Marquette Avenue; aunts of the bride-elect; and N. Richmond, 2827 Bathurst Street. Mrs. Joseph Singer, the aunt of the groom-to-be, with whom he makes his home, wore a silk chiffon dress, in a yellow, orange and white print; with a draped skirt; and had a corsage of white carnations. Mrs. Harry Leizner chose a silk printed dress in beige, orange-colour, and brown; and a corsage of tinted, apricot-coloured carnations. Miss Suzanne Minda Leizner, the honoured guest, was attired in a watermelon-coloured, silk sheath, printed with a floral design; and her flowers were a corsage of white roses. Here for the occasion was Mrs. Sarah Laufer, of Windsor, Ont.

Miss Barbara Marilyn Davidson, daughter of Mr. and Mrs. Robert Davidson, 41 Wasdale Crescent, and the fiancee of Gerald Chaplick, son of Mr. and Mrs. Louis Chaplick, 110 Elm Ridge Drive; and Miss Rose-Ann Goldbach, daughter of Mr. and Mrs. Samuel Goldbach, of Peterborough, Ont., and the fiancee of Ronald Perry, son of Mr. and Mrs. Henry Perry, 647 Briar Hill Avenue, were entertained at a bridal luncheon, with sixty-five guests present. Mrs. Harry Sugarman, 1606 Bathurst Street, the grandmother of the grooms-to-be, was the hostess. She wore a beige silk sheath; and had a wristlet of yellow roses. Mrs. Davidson, mother of Miss Barbara Marilyn Davidson, the bride-elect, wore a turquoise-blue silk sheath, with beadwork on the bodice. Mrs. Goldbach, mother of Miss Rose-Ann Goldbach, the bride-elect, wore a royal-blue silk dress. Mrs. Chaplick, mother of Gerald Chaplick, the groom-to-be, wore a gold-coloured knitted wool dress, with self jacket. Mrs. Perry, mother of Ronald Perry, the groom-to-be, wore a gold and beige, knitted wool suit. Miss Barbara Marilyn Davidson, the honouree, wore a gold-coloured, brocaded silk dress, with a bell-shaped skirt; and had a wristlet of white Cymbidium orchids. Miss Rose-Ann Goldbach, the honouree, wore a beige silk shirtmaker dress; and had a wristlet of white Cymbidium orchids. The marriage of Miss Barbara Marilyn Davidson to Gerald Chaplick will take place on August 18, at Beth Sholom Synagogue. The marriage of Miss Rose-Ann Goldbach and Ronald Perry, will take place on August 11, at Beth Sholom Synagogue.

Elliott David, son of Mr. and Mrs. Hyman Feldman, 173 Kennard Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at the Beth Emeth Synagogue. He is the brother of Jeffrey Michael, aged ten years; and grandson of Mr. and Mrs. Hyman Rochwerg, 285 Hillhurst Boulevard; and of Mr. and Mrs. Morris Feldman, 71 Oakwood Avenue. Kiddush was observed. That same evening, at a dinner and reception, at the Synagogue, Mrs. Hyman Feldman received, in a white, peau de soie cocktail gown; styled with a bell-shaped skirt with drapery at the side; and had a white orchid wristlet. Mrs. Rochwerg, grandmother, wore an egg-shell coloured, brocaded sheath gown; with a corsage of Talisman roses. Mrs. Feldman, grandmother, was in blue lace, fashioned with a scooped neckline and straight skirt; and a corsage of pink roses. Seated at the head table, with the above were: Rabbi and Mrs. Joseph Kelman; Mr. and Mrs. Henry Cole, and Mr. and Mrs. Leon Wetstein, uncles and aunts. Hyman Rochwerg, grandfather, asked the blessing over the Challah. Those who lit candles with the immediate family were: Mr. and Mrs. Arnold Goldman, Mr. and Mrs. Philip Feldman, Mr. and Mrs. Joseph Feldman, Jerry Rochwerg, Mr. and Mrs. A. Green, Mr. and Mrs. Leon Wetstein, and Mr. and Mrs. Henry Cole, all uncles and aunts; Mr. and Mrs. Hyman Rochwerg and Mr. and Mrs. Morris Feldman, grandparents; David, Karen, Donna, and Lindy Green; Cheryl, Burl, and Reva Wetstein. Stephen, Clifford, and Eric Cole; Sharron and Norman Smookler, Debbie and Lorne Feldman, and Rochelle Jacobs, all cousins; Howard Dyan, Larry Nissenbaum, Marvin Gold, and Larry Finewax, friends of the bar-mitzvah boy. Here for the celebration were: Mr. and Mrs. Harry Jacobs, and Rochelle, of East Hightstown, N.J.; Mr. and Mrs. Ben Liebtog, Mr. and Mrs. Joshua Katz, and Mr. and Mrs. S. Rochwerg, all of Hamilton, Ont.; Mr. and Mrs. Joseph Rochwerg and Mr. and Mrs. Kenneth Feldman, of Dundas, Ont.

Avrom Eli, son of Mr. and Mrs. Max Steinman, 134 Elm Ridge Drive, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Beth Sholom Synagogue. He is the brother of Miss Gail Steinman; and of Joel. Kiddush was observed. That evening, at a dinner and reception, at the synagogue, Mrs. Steinman, mother, received, in a floor-length, ballgown of white satin, fashioned with a beaded bodice. Miss Gail Steinman, sister, wore a cocktail-length gown of white chiffon. Seated at the head table with the family were: Rabbi and Mrs. David Monson, Rabbi M. Kirshenblatt, Cantor and Mrs. Henry Wahrman, Mr. and Mrs. N. Schnier, Mr. and Mrs. Joseph Crackower, Mr. and Mrs. W. A. Crocker, Mr. and Mrs. F. Gross, Mr. and Mrs. J. Steinman, and Jack Steinman, all uncles and aunts. Jack Steinman, the uncle, asked the blessing over the Challah. Those who lit candles, with the family, were: Mr. and Mrs. Joseph Crackower, uncle and aunt; Lorry Crackower, Darlene and Paul Schnier; David, Arna, and Sima Crocker, Mr. and Mrs. Harvey Abrams, Susan Gross, Linda and Jeffrey Lazar, Steven and Hyla Goodbaum; Barbara, Sheila, Lorne and Randy Rovet; Arthur and Zelda Steinman, Mr. and Mrs. Marvin Tenenbaum, Lila and Joseph Tenenbaum, Howard and Revel Steinman, all cousins; and Lionel Koffler, Hillel Eisen and Zelig Goodbaum, friends of the bar-mitzvah boy. The motif of the bar-mitzvah was carried out in red and white. The tables were set with red tablecloths and napkins overlaid with white lace; and each table held arrangements of white roses and carnations, lit by white candles. Here for the occasion were: Mr. and Mrs. C. J. Neuman, of London, England; Mr. and Mrs. M. Tenenbaum and Lila and Joseph, of San Bernardino, California; Mr. and Mrs. S. Mandel, of Hamilton, Ont.; Mrs. B. Finkel, Mr. and Mrs. C. Alfield, Mrs. J. Silverman, and Mrs. M. Wein, all of Detroit, Michigan.

BAR-MITZVAHS

Howard Charles, son of Mr. and Mrs. M. Emer, 136 Caribou Road, will be called to the Reading of the Law, in celebration of his bar-mitzvah, on April 20, at Beth Sholom Synagogue. He is the grandson of Mr. and Mrs. Samuel Emer, 113 Fairholme Avenue; and of Mr. and Mrs. Manning Findlay, 353 Joicey Boulevard. A luncheon will follow the services. The following evening, a dinner and reception will be held at the Synagogue.

APPROACHING MARRIAGES

Mr. and Mrs. Philip Albert, 134 Kilbarry Road, announce the approaching marriage of their daughter, Miss Rosalind Albert, to Harvey Podolsky, son of Mr. and Mrs. Maxwell Podolsky, of Buffalo, N. Y., to take place on Sun-

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day, April 21, at six o'clock, at Beth Tzedec Synagogue, Rabbi Stuart E. Rosenberg officiating.

Mr. and Mrs. Charles Granatstein, 28 Fraserwood Avenue, announce the approaching marriage of their daughter, Miss Lila Granatstein, to Lawrence Crackower, son of Mr. and Mrs. William Crackower, 111 Camborne Avenue, on Tuesday, July 2, at six o'clock, at Beth Tzedec Synagogue.

ENGAGEMENTS

Mr. and Mrs. Ben Steinberg, 201 Glen Cedar Road, announce the engagement of their daughter, Miss Elaine Steinberg, to Michael Lipton, son of Mr. and Mrs. Arthur Lipton, 218 Strathearn Road; and the engagement of their daughter, Miss Fern Steinberg, to Donald Greenbaum, son of Mrs. Fay Greenbaum, 640 Roselawn Avenue, and the late Joseph Greenbaum.

Dr. and Mrs. Harry Leizner, 2949 Bathurst Street, announce the engagement of their daughter, Miss Suzanne Minda Leizner, to Emile Waitzman, 6 Cherrywood Avenue, son of the late Mr. and Mrs. Leon Waitzman, of Paris, France. The marriage will take place on Sunday, July 7, at half-past six o'clock, at the Shaarei Tefillah Synagogue, with Rabbi Bernard Rosensweig officiating.

Mr. and Mrs. Robert Davidson, 41 Wasdale Crescent, announce the engagement of their daughter, Miss Barbara Marilyn Davidson, to Gerald Chaplick, son of Mr. and Mrs. Louis Chaplick, 110 Elm Ridge Drive. The marriage will take place on August 18, at Beth Sholom Synagogue.

Mr. and Mrs. Samuel Goldbach, of Peterborough, Ont., announce the engagement of their daughter, Miss Rose-Ann Goldbach, to Ronald Perry, son of Mr. and Mrs. Henry Perry, 647 Briar Hill Avenue. The marriage will take place on August 11, at Beth Sholom Synagogue.

Mr. and Mrs. David Morris, 19 Fraserwood Avenue, formerly of St. Catharines, Ont., announce the engagement of their daughter, Miss Rochelle Diane Morris, to Stanley Harvey Glazer, son of Mr. and Mrs. Max Glazer, 19 Fraserwood Avenue.

Mr. and Mrs. Samuel Onrot, 14890 N.E. 11th Avenue, Miami, Fla., formerly of Toronto, announce the engagement of their daughter, Miss Janice Onrot, to Charles G. Perl, son of Mr. and Mrs. A. S. Perl, 185 N.E. 123rd Street, Miami, Fla. The wedding will take place on June 30, in Toronto.

Mr. and Mrs. Joseph Minsky, 160 Eastbourne Avenue, announce the approaching marriage of their daughter, Miss Joan Carolyn Minsky, to Allan Appelby, son of Mr. and Mrs. Louis Appelby, 20 Wembley Road, to take place on July 1, at the Royal York Hotel.

Mr. and Mrs. David Rubin, of Edmonton, Alta., announce the engagement of their daughter, Miss Florence Rubin, to David William Axler, son of Mrs. Gussie Axler, 2515 Bathurst Street, and the late Abraham Axler. The marriage will take place on June 30, in Edmonton, Alta.

MARRIAGES

ONROT-FOSTER

The marriage of Miss Barbara Susan Foster, daughter of Mr. and Mrs. John M. Foster, 584 Castlefield Avenue, to Martin Onrot, son of Mr. and Mrs. Louis Onrot, 630 Roselawn Avenue, was solemnized on March 19, at six o'clock, at Beth Tzedec Synagogue, by Rabbi Stuart E. Rosenberg, assisted by Cantor Nathan Cooper. The bride was given in marriage by her father. Her gown was of white peau de soie, with fitted bodice; high neckline; and bell-shaped skirt. It had a re-embroidered lace jacket, with potrait neckline; and elbow-length sleeves; and a chapel train of lace was draped to the back of the jacket. Her finger-tip-length veil of tulle illusion, was topped by a crown of matching lace and seed-pearl-beads; and she carried a cascade bouquet of orchids, roses and stephanotis. Miss Judith Eisen, cousin of the bride, was maid of honour, wearing a full-length gown of pale-blue satin, with a brocaded panel at the back; and a matching headdress; and had a nosegay of yellow and blue-tinted roses and carnations. The bridesmaids were: Misses Bailey Lester, Susan Wagman, and Wendy Krangle. Each wore a gown of pale-blue chiffon, with high neckline at the front, and ruffled V-neckline at the back; and had a matching cabbage rose headdress. Elaine Perkell, cousin of the bride, was junior bridesmaid, wearing a gown of blue organza, with ruffled skirt; and matching floral headdress. All the attendants carried nosegays of yellow and blue-tinted roses and carnations. Jack Wall was best man. The ushers were: Lawrence Foster, brother of the bride; Jack Onrot, brother of the groom; Mark Eisen, cousin of the bride; Sheldon Shore, Harvey Abrams, and Arnold Torneck. Following the ceremony, three hundred and seventy-five guests were received at a dinner and reception at the Synagogue. Mrs. Foster, mother of the bride, wore a long sheath gown, of sky-blue silk, with a draped front; and beadwork on the bodice; and had a matching headdress. Mrs. Onrot, mother of the groom, wore a long, blue lamé gown, with beadwork at the neckline and hemline; and had a matching headdress. Both had white orchids pinned to evening bags. Mr. and Mrs. Martin Onrot left via Trans-Canada Air Lines, and Jet, for Miami Beach, Florida, where they spent their honeymoon. The bride departed in a three-piece knitted suit of shell-pink, trimmed with black; and a black straw hat; and had a white orchid corsage. They are residing at 2515 Bathurst Street. Here for the wedding were: Mr. and Mrs. Alex Levy, of Hamilton, Ont., cousins of the bride; Mr. and Mrs. H. Migdal, of New York; Mr. and Mrs. D. Sherman, of Vancouver, B.C.; Mr. and Mrs. A. Sheridan, of Evanston, Ill.; and J. Sheridan, of Gurnel, Ill.; all cousins of the groom; Mr. and Mrs. H. Black, of Hamilton, Ont.; Mr. and Mrs. L. Litvak, of Montreal, Que.; Mr. and Mrs. S. Magiera, of Chicago, Ill.; and Dr. and Mrs. B. Ross, of Detroit, Mich.

GOLDSTEIN-FRIEDMAN

The marriage of Mrs. Geraldine Bryna Friedman, daughter of Mr. and Mrs. Louis A. Cohen, 69 Kenwood Avenue, to Harry Goldstein, son of Frank Goldstein, 766 Briar Hill Avenue, and the late Mrs. Sarah Goldstein, was solemnized on March 10, at one o'clock, by Rabbi David Monson, assisted by Cantor J. Zigelman. The bride was given in marriage by her parents. Her sheath dress of turquoise-green organza, over peau de soie, had beaded embroidery on the entire front; and was worn with a matching hat, with beading and veiling. She carried a white orchid, on a Bible. Mrs. Wilfred Horwich, sister of the bride, was matron of honour, wearing a dress of pink peau de soie, with an organza overskirt; and beaded bodice; and a matching organza jacket. She had a matching hat; and carried a bouquet of roses, shading from pink, to deep rose. Gordon Goldstein, nephew of the groom, was best man. Michael Fleisher, cousin of the bride, was ring-bearer. Following the ceremony, a luncheon was held for one hundred guests. Mrs. Cohen, mother of the bride, wore a pink silk sheath, with a scooped neckline; and beading on the bodice. She had a matching hat; and an orchid tinted to match, on an evening bag. Mr. and Mrs. Harry Goldstein motored through New York State on their honeymoon trip. The bride departed in a black knitted wool suit, embroidered in a red rose design; and a red straw hat; and had a white orchid corsage. They are residing at 122 Winston Park Boulevard.

DEATHS

Reverend Aaron Greenberg, 98 Major Street, died on Sunday, March 10, at the Doctors' Hospital, at the age of eighty-three years. He is survived by his wife, Mrs. Sima Greenberg; two daughters: Mrs. B. Ehrenworth (Rose), 26 Elm Ridge Drive; and Miss Dorothy Greenberg, 26 Elm Ridge Drive; three sons: Dr. Joseph Greenberg, 619 Bathurst Street; David Greenberg, 16 Shields Avenue; and Morton Greenberg, 98 Major Street; eight grandchildren: Yona and Sheldon Ehrenworth; David and Sara Lynn, children of Dr. and Mrs. Joseph Greenberg; Mark, Barry, Ellen, and Paul, children of Mr. and Mrs. David Greenberg; two brothers: Getzel Greenberg, 162 Borden Street; Itzik Gorenberg, of St. Louis, Missouri; and a sister, Mrs. Fishel Zigman (Frima), 315 Querbes Avenue, Montreal, Que. Rabbi Aaron Zimmerman and Rabbi S. Langner officiated at funeral services. Interment was at Roselawn Avenue Cemetery. Shiva was privately observed.

Mrs. Esther Persovsky (Evendorff), 735 Briar Hill Avenue, died on Thursday, March 21, at the age of seventy-two years. She was the widow of Max Evendorff; and is survived by two daughters: Mrs. H. Kofsky (Shirley), 89

The photographs in this issue of Robert Michael Frimet, David Aaron Pichosky, Mark Melvin Pollack, and Daniel Pick, were taken by Adrian.

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TORONTO MEETINGS

★ LODZER CENTRE ★

Ladies Auxiliary dance is on Saturday, April 27, at 8 p.m., at Temple Sinai; proceeds for charity; entertainment by Maurice Turk and his orchestra. The conveners are Mesdames Jack Ber and Leon Drew. Ladies Auxiliary executive is: Mesdames Jack Ber, president; Leon Drew, vice-president; J. Slonim, secretary; and I. Hellreich, treasurer. There will be a buffet supper. For tickets and information call Mrs. Jack Ber, ME. 6-0611; and Mrs. Leon Drew, ME. 6-7328.

★MIZRACHI-HAPOEL★

Hamizrachi Minnie Etlin Chapter met at the home of Mrs. Pearl Schwartz, 3255 Bathurst Street. The president, Mrs. J. Ross, presided. A donation was made by the family of the late Robert Kurtz, in his memory, to furnish two tables and two chairs in the Beersheba High School. The hostess was assisted by Mrs. Philip Tarnow. The spring tea is on May 5, at the home of Mrs. John Devor, 409 Glenayr Road. The next meeting will be on April 23, at the home of Mrs. Maurice Skolnick, 55 Hendrick Street.

★AMERICAN-ISRAEL★

Cultural Foundation: A meeting was held at the home of Mr. and Mrs. Alfred C. Cowan, 50 Lowther Avenue, to plan the program of this newly-formed organization. Those present were: Miss Florence Hutner, Mrs. Samuel Zacks, Mrs. Harry J. Pachter, Arthur E. Gelber, Mr. and Mrs. David Raitblat, and Mr. and Mrs. Harry Fogler. There will be an informal evening for members and prospective members, with a reception in honour of Isaac Stern, concert violinist; date to be announced.

★ B'NAI ISRAEL BETH DAVID ★

Synagogue, Rabbi Albert Pappenheim: An Oneg Shabbat Service, with United Synagogue Youth members, had participating: Irene Berlin, Leah Millstone, Howard Kanoff, Heather Freedman, Elaine Chorner, Ian Noy, Linda Bloom, Bernard Yaphe, Leonard Vanek, Ruth Gertzbein, Elaine Solish, Ralph Goldsilver, Barry Taub and Edward Noy. Messages were received from Murray Sherr, chairman of youth activities at the Synagogue; and Gershon Hundert, president, Eastern Canadian Region, United Synagogue Youth. A panel discussion, "Is Jewish Youth Fulfilling Its Responsibilities?", was held, with: Gary Kay, Seymour Landau, Jack Gryfe, Morris Saffer, all members of the Atid Young Adult Group. Gerald Hyman, youth director, was the moderator.

★ GOOD AGE CLUBS ★

St. Clair Good Age Club held a double celebration at Purim. A luncheon held at Shaarei Shomayim Synagogue marked the fifth anniversary of the Club, and also celebrated Purim. Mrs. Rose Miltchin, acting president, opened the meeting. Mrs. S. S. Berlin, president of the Toronto section, National Council of Jewish Women, was the guest speaker. The St. Clair Good Age Club, co-sponsored by National Council of Jewish Women and Y.M.H.A., is open for membership to Jewish men and women, sixty years of age and over. The regular Wednesday afternoon meetings held from 1 to 4 p.m., include bingo, dancing, sing songs, readings, guest speakers and vocalists. Refreshments are served.

Neptune Drive; and Mrs. M. Wagman (Raye), 735 Briar Hill Avenue; two sons: David Persovsky, 404 Whitmore Avenue; and Archie Pearson, 735 Briar Hill Avenue; and five grandchildren: Barry and Sheldon Kofsky; Stanley and Ian Wagman; and Barbara, of Los Angeles, Calif., daughter of Archie Pearson. Rabbi David Monson and Rabbi S. Langner officiated at funeral services. Interment was at Lambton Park Cemetery. Shiva was at the home.

Harry L. Caplan, 27 Gloucester Grove, died on March 5, at the age of seventy-nine years. He is survived by: his wife, Mrs. Kate Caplan; three daughters: Mrs. A. R. Shoihet (Sarah), 27 Duncannon Drive; Mrs. M. Swadron (Della), 224 Chaplin Crescent; and Mrs. S. Shachter (Beatrice), 50 Barksdale Avenue; two sons: Archie Caplan, 37 Ridge Hill Drive; and Alfred Caplan, 50 Duncannon Drive; ten grandchildren: Mrs. Norman Beiles (Renee), 2550 Bathurst Street; and Earle, children of Mr. and Mrs. A. R. Shoihet; Mrs. Jack Segal (Janice), 630 Roselawn Avenue; Renee, and Sharon, children of Mr. and Mrs. M. Swadron; Marcia and Roslyn Shachter; Neil, son of Mr. and Mrs. Archie Caplan; and Bernard and Rochelle, children of Mr. and Mrs. Alfred Caplan; and a great-grandson, Mark Steven Beiles. Rabbi David Monson officiated at the funeral services at Beth Sholom Synagogue. Interment was in the Beth Sholom section of Mount Sinai Memorial Park. Shiva was at the home.

Mrs. Sarah Bass (Newman), 367 Joicey Boulevard, died on Monday, March 18, at the age of sixty-seven years. She is survived by her husband, Max Bass; three sons: Ben. Newman, 28 Allingham Gardens; Milton Newman, 121 Kennard Avenue; and Melvin Newman, 56 Elm Ridge Drive; two daughters: Mrs. L. Gorsky (Millie), of Buffalo, N.Y.; and Mrs. D. Katz (Elsie), of St. Catharines, Ont.; twelve grandchildren: Dennis, Howard, and Lynn, children of Mr. and Mrs. Ben Newman; Stanley and Harry, sons of Mr. and Mrs. Milton Newman; David and Allan, sons of Mr. and Mrs. Melvin Newman; Richard and Bobby Gorsky; and Ronna, Stuart, and Mitchell Katz; and two sisters: Mrs. B. Garelick (Yetta), of Omaha, Neb.; and Mrs. J. Rudolph (Peahka), of Port Colbourne, Ont. Rabbi David Monson and Rabbi Aaron Zimmerman officiated at funeral services at the Beth Sholom Synagogue. Interment was at Roselawn Avenue Cemetery. Shiva was at the home.

Charles Turner, 25 Shields Avenue, died on Saturday, March 23, at the age of sixty-three years. He is survived by his wife, Mrs. Libby Turner; a son, Dr. David A. Turner, of Baltimore, Md.; a daughter, Mrs. A. Egier (Corinne), 131 Sultana Avenue; three grandchildren; Stuart, Brian, and Rebecca Egier; three brothers: Isaac Zener, of Oshawa, Ont.; Jake Zener, 3171 Bathurst Street; and Harry Zener, 138 Chiltern Hill Road; and five sisters: Mrs. J. Caplan (Ethel), 1717 Bathurst Street; Mrs. Lillian Wolff, of New York; Mrs. L. Rosefield (Pearl), of Buffalo, N.Y.; Mrs. W. Goldstein (Thelma), of Hartford, Conn.; Mrs. L. Gold (Goldie), of Hartford, Conn. Rabbi W. Gunther Plaut officiated at funeral services at the Holy Blossom Temple. Interment was at Holy Blossom Memorial Park. Shiva was at the home.

Charles Lubek, 245 Northcliffe Boulevard, died on Tuesday, March 26, at the Doctor's Hospital, at the age of seventy-one years. He is survived by his wife, Mrs. Hudes Lubek; a son, Joseph Lubek, 38 McAllister Road; a daughter, Mrs. M. Plant (Sylvia), 81 Reiner Road; three grandchildren: Marvin and Barry Lubek; and Mrs. Fred Feld (Esther), 35 Verwood Avenue, daughter of Mr. and Mrs. M. Plant; and two great-grandchildren: Marilyn and Marlene Feld; two brothers: Max Lubek, 70 Fairholme Avenue; and Morris Lubek, of Hamilton, Ont.; and a sister, Mrs. Hilda Glatt, 1654 Bathurst Street. Rabbi I. Horowitz officiated at funeral services. Interment was at Bathurst Lawn Cemetery. Shiva was at the home.

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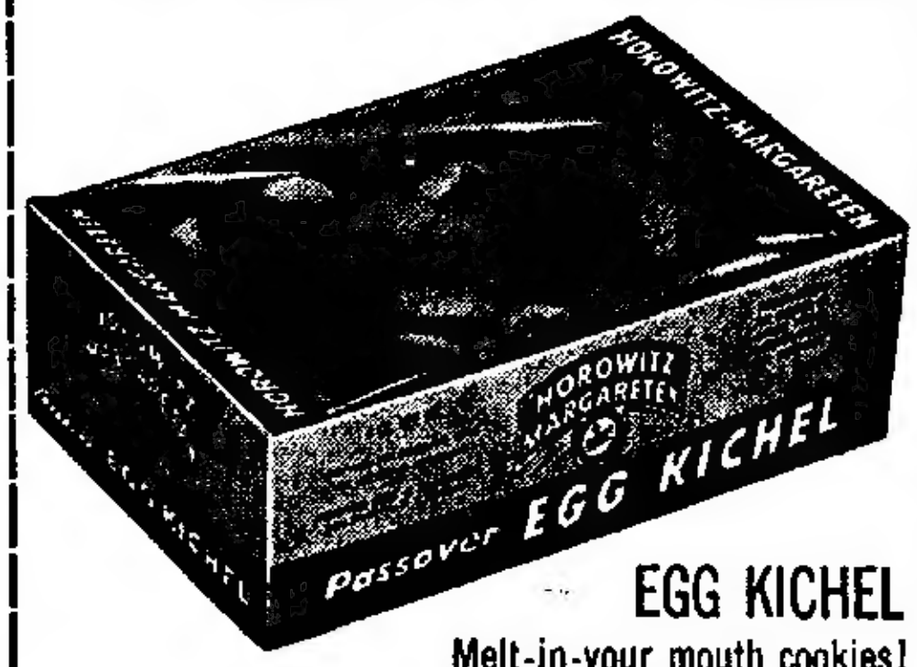

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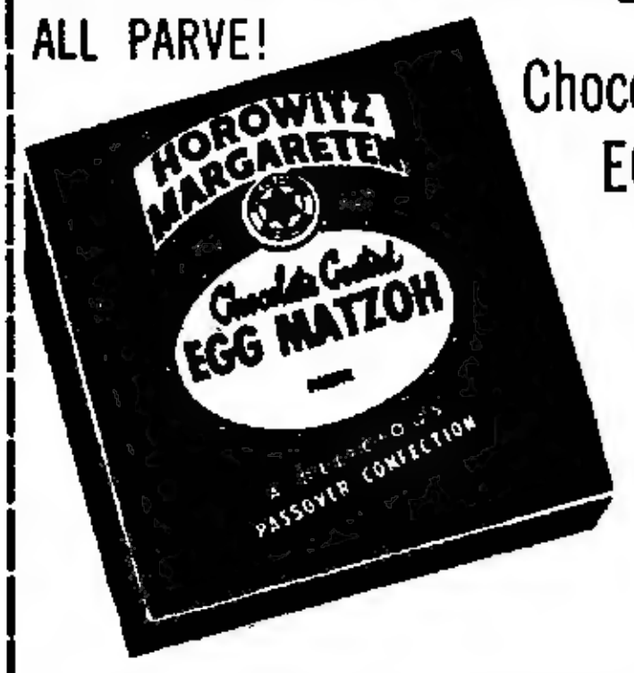

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